

**A UNIQUE COLLECTION OF TWENTY SŪTRAS IN  
A SANSKRIT MANUSCRIPT FROM THE POTALA**

**VOLUME I,1 – EDITIONS AND TRANSLATION**

**BY**

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CHINA TIBETOLOGY RESEARCH CENTER  
AUSTRIAN ACADEMY OF SCIENCES

# **Sanskrit Texts from the Tibetan Autonomous Region**

founded and edited in chief by

**Lhagpa Phuntshogs**

and

**Ernst Steinkellner**

**No.7/1**

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中国藏学研究中心  
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CHINA TIBETOLOGY RESEARCH CENTER  
AUSTRIAN ACADEMY OF SCIENCES

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a Sanskrit manuscript from the Potala**

**Volume I,1**

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**Bhikṣuṇī Vinītā**

(Vinita Tseng, 自運)

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namo buddhāya  
namo dharmāya  
namo saṃghāya

To

Ven. Ju-Hsueh (如學法師)  
Ven. Chan-Kwang (禪光法師)  
and  
my mother (我的母親)



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This has been a challenging project. Some sections are difficult and have required several visits to solve them. I embarked on this manuscript project in October 2004. When embarking on a new sūtra after finishing work on the previous one, I had to start all over to find and collect primary sources and to conduct relevant research, with on average less than three months to complete each sūtra. I still remember how the first draft alone of the *Simhapari-prcchāsūtra* took me three months: a highly difficult text. Initially, everything was completely new to me: from the Pāli manuscripts when I was in Oxford to the first Sanskrit manuscript; from the research field of Buddhaghosa's commentary to the subject of the later (Mahāyāna) sūtra collection; from a specific *abhidharmic* theoretical exegesis by a well known author to a wealth of sūtras without any known authors; from an English speaking country to a German speaking land. At first, I was completely out of my depth, not least due to my inability to speak any German. Despite all these obstacles, I have always thoroughly enjoyed the work. This manuscript has opened up a new door to me. I came to realise that there is a vast profound ocean of sūtra literature. It has been a somewhat strange phenomenon in Buddhist studies, perhaps also in other fields, that often people who enjoy philosophical works do not appreciate the sūtras so much, and vice versa. This collection helped me overcome this apparent conflict of interests. I am very grateful to the scribe and the collector(s). The Buddhist teaching of diligence and concentration has also guided me tremendously, without which I would not have been able to go through the most extraordinarily difficult time of my life to accomplish the work. If there is any value in this volume, that is due to the excel-

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<sup>a</sup> See Sūtra 5: "Primary Sources"; and Sūtra 7: "Primary Sources".

cially Helmut Maißer, the chief Librarian in the Inter-library loan department at Vienna University. The research has required many resources borrowed from various libraries across seven countries, including the Library of American Congress. The latter has made several exceptions and sent the books directly to me in Vienna by UPS, along with a formal declaration that it is an exception to send a book.

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## Introduction

The present volume is the result of one of the Sanskrit Texts from the Tibetan Autonomous Region (STTAR) publication projects. The aim of this project is to publish the Sanskrit manuscript (Ms), CTRC Box 111, which contains a unique collection of twenty sūtras. The Ms is unique not only in the *codices unici* it contains, but also in its thematic selection, which amounts to an interesting vision. This volume consists of a diplomatic and critical edition of the sūtras. The Tibetan and the Chinese translations are also collated and edited where available. In addition, an annotated translation of the Sanskrit is included.

Some discussion of each sūtra has been included in the footnotes. Further research on individual sūtras and on the collection as a whole will follow in Volume II. The introduction here provides a general overview.

Below I will first introduce the manuscript itself (I), then the script (II) and a synopsis of the content (III). Then I will look at the twenty sūtras, focusing on each individual text (IV) and then the sūtra collection as a whole (V). Afterwards I will address the problem of the sūtra titles (VI). After this follow the edition of the manuscript (VII), its arrangement (VIII) and the conventions used (IX). Attached at the end are some folio samples, two folios of the Ms and one of the second manuscript of the *Nandikapariprācchāsūtra* (Sūtra 3, S<sup>2</sup>).

### I. The manuscript

The original is still kept in the Potala. What we have been able to gain access to is a black-and-white photostat kept in the CTRC (Box 111). A description of the manuscript can

be found in Luo Zhao's catalogue<sup>1</sup> in Chinese. I translate it as follows:

*Potala Manuscript Catalogue: Kangyur vol.1 (1985, July): no.3 —*

“44 leaves, incomplete. ... The leaves are made of Tibetan paper dyed yellow. 30.4 by 6.2 cm. Black ink, Dhārikā script, 8 lines.”

Only the first 44 leaves of the manuscript are preserved; the rest has been lost or has not yet been found. All 44 leaves are intact without any damage. Some folios are blurred by ink stains.

The term “Tibetan paper” mentioned above is quite vague. It is uncertain whether this refers to the style or the manufacture of the paper. Judging by the folio samples (p.xxxviii), the format of the paper appears to conform to a palm-leaf manuscript.

A colophon exists for each sūtra, which gives its title and its numbering within the collection, e.g.: *kūṭāgārasūtram dvitīyaḥ samāptaḥ*. Section VI below in this Introduction lists all sūtra colophons verbatim and discusses them.

However, a possible colophon of the Ms itself is missing, due to its being incomplete. Therefore there is no objective dating for the Ms as a whole. The style of the script is also no reliable basis for determining the period of the Ms. On the one hand, the writing is of a strongly individual character (see below); on the other hand, despite the abundance of writing styles in the materials now accessible, their development has not yet been comprehensively analysed. I would hesitate to give a partially formed opinion as to the dating of the manuscript. All we can observe

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<sup>1</sup> Details about Luo Zhao's catalogue can be found in PVin: xv f.

is a comparative dating, e.g. that the collection appears to be later than the *Laṅkāvatārasūtra*, from which it quotes etc.

## II. The script

This manuscript was written by one scribe, whose handwriting is clumsy, inelegant and in general gives the impression of an individual not too well trained in this craft. The following are common features of the script which are relevant for understanding scribal errors and possible alternative readings in the edition.

Frequent scribal errors are:

The omission of *anusvāra* and *visarga*. This is the most common error.

The omission of “*r*” in the first position of a consonant cluster.

The omission or the repetition of syllables (or words) by mistake is also quite frequent.

*nn* is very often mistaken for *n*.

The following letters are often confused: *kṛ/hr*; *ku/hu*; *la/na*; *ī/ā*; *m/s*; *g/ś*; *t/d*.

Some other mistakes are mentioned in the footnotes.

The scribe does not use any *virāma* signs. When the *virāma* is supposed to be read, the convention of this publication series uses number ‘0’ superscript, e.g. *n*<sup>0</sup>.

All *daṇḍas* are the same: long, straight vertical lines.

## III. Synopsis

Twenty *sūtras* are preserved in these 44 leaves, each numbered consecutively in the colophon as the first *sūtra*, the second etc. The following is a table of the texts:<sup>1</sup>

<sup>1</sup> The table serves only for a general comprehension of the collec-

| Sūtra   | Tib     | C                                |
|---|---------|----------------------------------|
| 1. Laṅkāvatārasūtrokta                                      | 107     | 670-672                          |
| 2. Kūṭāgārasūtra  | 332     | 704                              |
| 3. Āryanandikapariṣcchāsūtra                                | 334     | 791                              |
| 4. Kāśyapapariṣcchāsūtra                                    |         |                                  |
| 5. Anityatāsūtra  | 310     | 758                              |
| 6. Prasenajitpariṣcchāsūtra                                 | 322     |                                  |
| 7. Devatāsūtra  | 329     | 592                              |
| 8. Āryajayamatipariṣcchāsūtra                               | 194     |                                  |
| 9. Śīlasaṃyuktasūtra  | 303     | 1497                             |
| 10. Maṇḍalakānuśaṃsāsūtra                                   |         |                                  |
| 11. Dīrghanakhapariṣcchāsūtra                               | 342     | 584                              |
| 12. Caturdharmikasūtra                                      | 249     |                                  |
| 13. Bhavasamkrāntisūtra                                     | 226     | 575, 576,<br>577                 |
| 14. Siṃhapariṣcchāsūtra                                     | 81      | 343, 344,<br>310(37)             |
| 15. Mañjuśrīnirdeśasūtra                                    | 177     | 774                              |
| 16. Āryamaitreyapariṣcchāsūtra                              | 149     |                                  |
| 17. Anantabuddhakṣetraguṇodbhāvanasūtra                     | 104, 44 | 289, 290,<br>278(26),<br>279(31) |
| 18. Guṇālaṃkārasaṃkusumitādārikāpariṣcchāsūtra              |         | 840, 841                         |
| 19. Dhanapālakavaineyasūtra                                 | 1       | 1450                             |
| 20. *Dharmaśāṅkhasūtra <sup>1</sup> /Mañjuśrīpariṣcchāsūtra | 172     | 473, 661,<br>662                 |

tion. To simplify, Tib here indicates only the Derge number; C corresponds to the Taishō number. Details are listed in “Primary Sources” at the beginning of each sūtra.

<sup>1</sup> The title is explained in Sūtra 20, §1, fn.

**III.1** The importance of this manuscript collection cannot be overemphasized. It preserves twelve *codices unici*, the only extant Sanskrit texts so far; these are sūtras no.4, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, and 20. Two sūtras among them, no.4 and 10, have neither Tibetan nor Chinese translations, nor, to the best of my knowledge, any reliable historical record.

**III.2** The twenty texts are comparatively short. Though the *Laṅkāvatārasūtra* proper is long, Sūtra 1 in the collection consists only of an excerpt of the verse section from the eighth chapter (*Māṃsabhakṣaṇaparivarta*) of the *Laṅkāvatārasūtra*. The collector<sup>1</sup> also makes this quite clear at the very beginning by mentioning *laṅkāvatārasūtrato kṛṣya likhyate* (see Sūtra 1,§1); similarly in its colophon *laṅkāvatārasūtrokta*. This is a valuable characteristic of the collection: the collector clearly indicates the sources of his selection at the beginning or in the colophon. Another example is seen in Sūtra 17,§13, which is the first Indic evidence since 1914 when Pelliot questioned the tradition and proposed otherwise, that a collection called *Buddhāvataṃsaka Vaipulyapiṭaka* exists (details see Sūtra 17,§13 fn.).

**III.3** Since only leaves 1 to 44 are preserved, the twentieth *\*Dharmaśāṅkhasūtra*, commonly known as *Mañjuśrīpariṣcchāsūtra*, breaks off at §8 in this edition, which is roughly one third of the whole judging by the Tibetan and Chinese translations.

Thus, except for the first sūtra being an excerpt and the last incomplete sūtra, the rest are complete.

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<sup>1</sup> We are not certain how many collectors there were. To simplify I use the singular form, 'collector'.

#### IV. The twenty sūtras

For each individual sūtra, stress will be laid on peculiar features in the text, rather than a detailed account of the content.

**IV.1** Sūtra 1, the part excerpted from the *Laṅkāvatārasūtra* focuses on strict abstention from meat-eating. This is a prominent feature in later (Mahāyāna) disciplinary rules. Most texts mentioned in verse no. 16, the *Mahāmeghasūtra*, (*Mahā*)*nirvāṇasūtra* and the *Aṅgulimālasūtra*, have been claimed by scholars to be sūtras of the *Tathāgatagarbha* line.<sup>1</sup>

**IV.2** The discovery of the only complete *Kūṭāgārasūtra* (Sūtra 2) throws more light on the nature of one Gilgit manuscript bearing the colophon of *Kūṭāgārasūtra*.<sup>2</sup> Some scholars have mistakenly regarded the Gilgit text as the *Adbhutadharmaparyāya*.<sup>3</sup>

Sūtra 2 is actually highly complicated and amalgamated from several different sources. The Tathāgata or caitya worship constitutes most of the main topic. Paragraph 10 is interesting in perhaps establishing the *Tathāgatagarbha* concept in the sūtra. I suspect the position of this sūtra and Sūtra 1 might suggest their significance as the opening statement of the collection: *śīla* and the summit of all good results/*punya* of deeds, i.e. the Tathāgata('s body/*lakṣaṇa*/teaching).

**IV.3** The *Āryanandikapariṣcchāsūtra* is well known and quoted for its teaching on the disadvantages of violating

<sup>1</sup> See Sūtra 1, v.16 fn.

<sup>2</sup> Sūtra 2, Primary Sources: S<sup>G</sup>.

<sup>3</sup> A detailed account is given in Sūtra 2, "A note on the sources — Focus on S<sup>G</sup>".



the five moral conducts (*pañcaśīla*), especially the 35 disadvantages<sup>1</sup> of intoxication, as quoted in MPPU, MKV, KV and *Putralekha* (Sūtra 3,§9, fn.) etc.

CTRC contains a photostat of another complete manuscript of the *Nandikapariṣcchāsūtra*.<sup>2</sup> A transliteration of this manuscript is added to the edition.

**IV.4** The *Kāśyapapariṣcchāsūtra* is quite an unusual sūtra. It is the first time I have come across this kind of moral discipline among the *saṃgha* as follows:

*praśno 'sti kiṃ nātha pāpam āryāṇām ādhipatyake* (Sūtra 4, v.1cd)

“I have a question: What, Lord, is the transgression in asserting supremacy over the honourable ones?”

This topic is unique. The negative meaning of the word *ādhipatyaka* is also rare. Some points are highly interesting, like the Brahmanical concept of the curse (*śāpa*) of the ascetics (*yati*) applied in a Buddhist text, the transgressor who commits a secondary grave offence (*pāpa upānantar-yakārin*). It also mentions the pair: the living stūpa (*jaṅgama stūpa*) of the Teacher = *puṇyamaya* (v.13) = adorned with *śīla* (v.15), and the stationary stūpa (*sthāvara stūpa*), i.e. the normal concrete *caitya* or *stūpa* (v.14). Here the pair also echoes the main theme of the collection, as set out in Sūtras 1 and 2.

Though corrupted in some parts and without the means to make emends for the moment, the discovery of the *Kāśyapapariṣcchāsūtra* is certainly valuable.

**IV.5** The *Anityatāsūtra* has been edited by Yamada and Kimura.<sup>3</sup> This edition has consulted more Sanskrit manu-

<sup>1</sup> Some other sources mention 36; for details see Sūtra 3,§9.

<sup>2</sup> Details can be found in Sūtra 3: “Primary Sources”.

<sup>3</sup> For details see Sūtra 5: “Primary Sources”.

scripts and more Tibetan sources than the earlier editions. The main structure of the sūtra finds its basis in some Pāli suttas, the *Jarāmarāṇasutta*, *Vepullapabbatasutta*, and *Mahā-sudassanasutta*. This seems to be of importance in understanding the development of the sūtra. Preliminary research on this has been drafted and more will follow in Volume II.

**IV.6** There are two Gilgit fragments of the *Prasenajidgāthā*<sup>1</sup> which have long been known of, but are not yet critically edited. Sūtra 6 in the collection, a complete text with a slightly different title, *Prasenajitparipṛcchāsūtra*, is edited here and collated with the Gilgit manuscripts.<sup>2</sup>

The subject of the *Prasenajitparipṛcchāsūtra* focuses on the deeds and their results of making an image (*bimba*, *pratimā*) of the Buddha, honouring (*samanvarcya*) the image, and donating to a caitya of the Buddha. These constitute most of the content in the Ms (until v.29). The rest focuses on the offering to the ascetics (*yati*; v.30) and the renunciate (*pravrajita*; vv.31-2).

**IV.7** The *Devatāsūtra* of this Ms contains five more verses in the beginning than the Gilgit editions.<sup>3</sup> The *Mahākarmavibhaṅga* (MKV) quoted the *Devatāsūtra* on the point of *vastraprada* and *yānada*.<sup>4</sup> This quotation cannot be found in the Gilgit editions, but in the verse no.5 of this Ms. Differ-

<sup>1</sup> References on the Gilgit manuscripts of the *Prasenajidgāthā* are listed in Sūtra 6, “Primary Sources” and v.1, fn.

<sup>2</sup> My sincere thanks to Oliver von Criegern and Gudrun Melzer for their help on the Gilgit manuscripts; for details see Sūtra 6: “Primary Sources”.

<sup>3</sup> See S<sup>G</sup>, S<sup>Ma</sup> and S<sup>Me</sup> in the “Primary Sources” of Sūtra 7. See also Enomoto 1982a, Kudo 2005: 38 f.

<sup>4</sup> MKV 89: ... *yathoktaṃ bhagavatā devatāsūtre. vastraprado bhavati varṇavān*. MKV 94: ... *yathā coktam devatāsūtre. yānadaḥ sukhito bhavati*. Cf. v.5 fn. in Sūtra 7.

ent from the canonical translation, two Tibetan manuscripts from Dunhuang in the Pelliot collection (Pe 103.5; Pe731) have parallels to the Ms verses no.4 and no.5.

**IV.8** The *Āryajayamatiparipṛcchāsūtra* has only three paragraphs and the main content is only in §2. Yet there is a discrepancy within this short sūtra, as the audience in §3 seems much larger than in §1.

**IV.9** As the title suggests, *Śīlasaṃyuktasūtra* is a teaching on *śīla* by the Buddha to the monks, only it instigates following it rather than giving any rules. The saying (§7, v.16ab) *kutaḥ striṣu viśvāsaḥ kuto rājakule priyaḥ*, “How can one have confidence in women? How can one be dear to a house of royalty?” is a cliché which can also be found in the Mahābhārata and Pāli Nīti literature.

**IV.10** The *Maṇḍalakānuśaṃsāsūtra* teaches the five advantages in offering a maṇḍala (§2). The five in prose are parallel to the advantages in offering to sweep clean (*saṃmārjanapradāna*)<sup>1</sup> (the place of *Tathāgatacaitya*) in the *Kūṭāgārasūtra* (2,§3) with only slight variance. But in the verse (§3,v.1) the fifth advantage is different from that in the prose. The verse and the prose section might come from different sources. The comparison of the third verse (§5) with the other parallels is also interesting.

**IV.11** The *Dīrghanakḥaparipṛcchāsūtra* teaches mainly on the *aṣṭāṅgikapoṣadha*, i.e. the eightfold *śīlas*, but the sūtra expounds this topic in such a way as to connect the Buddha’s ten deeds, i.e. the standard eight precepts divided into nine deeds plus paying homage to the triple gem (§7), with their results which are the characteristics on the Buddha’s body. This also reflects the main themes of the

<sup>1</sup> The five advantages in *saṃmārjanapradāna* can be found in several texts, see Sūtra 2,§3 fn.

collection: *śīla* and (the summit of the merit/results, i.e. the characteristics of) the Tathāgata.

The tenth deed of paying homage included in the eight precepts of the fasting day implies that this does not only have a bearing on the precepts but also on 'what to do' during the day, i.e. ritual performance (see §7, fn.).

**IV.12** The *Caturdharmaśūtra* is very popular in practice and often quoted in Mahāyāna commentaries (see 12, §2 fn.). The whole eighth chapter of the *Śikṣāsamuccaya*, *Pāpaśodhana*, is actually organised and expounded in keeping with this sūtra. This might throw some light on the way Śāntideva composed his commentary. The four ways of overcoming the transgressions (*pāpa*) are also important in Buddhist ethics.

**IV.13** The *Bhavaśaṃkrāntisūtra* is an important, well known, often quoted or debated work in the Madhyamaka and Yogācāra schools. The availability of the Sanskrit can certainly throw some light on many points. The Sanskrit quotation of the sūtra in the *Madhyamakāvatāra* (*bhāṣya*), available in a CTRC photostat, is also collated in this edition.

**IV.14** The opening of the *Siṃhapariṣcchāsūtra* is somewhat obscure and difficult. Considering all available translations, including three Chinese and one Tibetan parallels, the longer the text is, the later the date of translation and the longer the content in verses. The Ms is the longest in verses. The difficult opening might indicate that the passage is in the process of versification or that it is a corrupted verse (14, §1). Many deeds and their results portrayed in the sūtra are perhaps relevant features surrounding a buddhafield, for instance, born by spontaneous birth (v.8b), born in the presence of the Buddhas (v.15), to accomplish a buddhafield (v.39) etc.

The latter part of the Chinese recensions is well known and relevant to the concept of the Amitābha buddhafiield (§22). This sūtra and certain others are considered to be the *Bodhisattvapīṭaka* in the *Nandimitrāvadāna* (14,§1 fn.).

**IV.15** The *Mañjuśrīnirdeśasūtra* enunciates an ethical proposition on the grounds (*ārambaṇa/ālabhana*) on which the Tathāgata should be honoured (*pūjayitavyaḥ*). The text is concise. Like *Caturdharmikasūtra*, it contains only a set of four things. The Chinese translation is entitled \**mahāyāna caturdharmikasūtra*. Actually there is a group of sūtras bearing similar titles, of similar length, and of similar structure, i.e. a set of four things. They will be dealt with in Volume II.

**IV.16** Expounding on the result of the giving of teaching (*dharmadānasya vipāka*), the *Āryamaitreyapariṣcchāsūtra* gives an analogy which is similar to that employed in the *Kūṭāgārasūtra* (2,§13 f.). The dharma teaching, or the voice of the teaching, called *dharmasāṅkha* in Sūtra 20, is also considered to be the highest in the hierarchy of *puṇyas* in the Tathāgata, higher than the thirty-two marks (*dvātriṃśallakṣaṇāni*).

**IV.17** The significance in the colophon of the *Anantabuddhakṣetraguṇodbhāvanasūtra* has already been described (III.2). This sūtra compares the *guṇa*, ‘virtues’, of different buddhafiields. Though the perfect body of every Buddha is the same, the phenomena in each buddhafiield are different. The longer one day and night in a buddhafiield, the more the virtues of the buddhafiield. Thus the strata of the *puṇyas* among the Buddhas are formed from an angle which corresponds to the deeds of a Tathāgata.

Contrary to this, Sūtra 20 compares the *puṇyaskandha* of a Tathāgata from another perspective. Though the perfect body of every Tathāgata contains the same distinguishing

quality, the amount of *puṇya* constituting his mark (*anuvyañjana*) or characteristic (*lakṣaṇa*) is different. The *puṇyaskandha* contained in each pore (cf. Sūtra 20,§15) of a Ta-thāgata's body is much less than that in one minor mark (*anuvyañjana*; cf. §16), which is still less than an attribute of his palm or sole (*\*lañchanapāṇipādātala*) (cf. §17), and this is less than that of his thirty-two marks of greatness (*lakṣaṇa*; §18). Thus the marks and the rest constitute a hierarchy of merits or a pyramid of virtues. The top of the pyramid awaits the dharma conch (*dharmaśaṅkha*; §19).

**IV.18** The *Guṇālaṃkṛtasamkusumitādārikāparipṛcchāsūtra* contains a comparatively long passage (18,§13-16) defining “*mahāyāna*” (*mahāyānābhīdhāna*): e.g. *vipulaṃ mahat tad yānaṃ mahāyānam* (“great and eminent is the vehicle Mahāyāna”) (§14.1); *hīnalīnādhimuktikānāṃ sattvānāṃ apratyanīyam* (“opposed by beings who have base and dispirited inclinations”) (§16.23) etc. The sūtra proclaims that a Bodhisattva beginner should not stay in the same abode nor walk alongside the *śrāvaka* disciples (§3).

**IV.19** The *Dhanapālakavaiṇeyasūtra* parallels Saṅghabha(G) in the episode of the elephant Dhanapālaka, although their textual interrelation is not clear. The 19th sūtra is regarded as a sūtra proper and the collector did not indicate any origin. It might well have been available to the collector as an independent text. Its opening sentence is not *evaṃ mayā śrutam ...* (Sūtra 19,§1) but it contains a standard ending (§35). For more on this sūtra see V.2 below.

**IV.20** Some aspects of the *\*Dharmaśaṅkhasūtra*, especially in relation to the other sūtras, have already been addressed (IV.16 and 17). The first 19 sūtras in the collection have Tibetan marginal notes written at the end of each sūtra. Only in sūtra 20 is the Tibetan written at the beginning

and a dotted line marks the start of the sūtra. This Tibetan marginal note has the same scribal style as those of the earlier sūtras, which implies that they were all written after the rest of sūtra 20 was lost.

**IV.21** To sum up, this volume contains twelve sūtras which are *codices unici*. So together with nos.2, 3 and 6, fifteen sūtras are edited for the first time here as complete texts.

## **V. The sūtra collection**

**V.1** In any research on a Mahāyāna or later sūtra, there is uncertainty regarding the production of the texts: the authorship, date and place of composition of each later sūtra are unknown. Under such circumstances, an attempt to explore the common concepts and to define a philosophical or cultural connection between the sūtras entails the methodological risk that historically such a link may scarcely have existed at all.

On the other hand, a “collection” of later (Mahāyāna) sūtras, especially a collection in the primary Sanskrit language, gives a clear indication that certain texts were grouped and linked by their collector(s) at a particular time and place. Theoretically this should provide us with a more objective viewpoint, yet obstacles still remain. To give an example, the *Ratnakūṭa* and the *Buddhāvataṃsaka* are well known. Yet even in these cases we do not know why these sūtras were collected, their usage(s) if any, their common theme(s) or their sectarian affiliation etc. Matsuda even ventures to postulate: “It would seem to have been common practice in India to assemble a manuscript set without concern as to thematic continuity.”<sup>1</sup>

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<sup>1</sup> Matsuda 2000: 77-78.

In the case of this Ms, however, common themes can be traced. A preliminary example on the theme of *śīla* is given below. Research into this will be continued in Volume II.

**V.2** Various sūtras in the collection expound on variant sets of *śīlas*, as shown in the following table —

|               |   |
|---------------|---|
| lay people    | the fivefold <i>śīlas</i> (Sūtra 3)   |
|               | the eightfold <i>śīlas</i> (Sūtra 11)   |
| monks         | instigating monks to follow their ( <i>susamāpta</i> ) <i>śīla</i> (Sūtra 9)                              |
|               | the <i>ksudrānuksudra śikṣapada</i> of the elephant (a monk in previous life) (Sūtra 19, §32)             |
| <i>saṃgha</i> | possibly the <i>ānantaryakarma</i> regarding Devadatta (Sūtra 19)   |
|               | the <i>upānantaryakarma</i> of <i>ādhipatyaka</i> (asserting supremacy over the <i>saṃgha</i> ) (Sūtra 4) |
| Mahāyāna      | abstinence from eating meat (Sūtra 1)   |
|               | a bodhisattva's four ways to overcome the transgressions (Sūtra 12)                                       |

As shown above, the collector selects various aspects of moral discipline, some of which are quite rare such as *ādhipatyaka* or *upānantaryakarma*. The aspects do not overlap in content. The whole list can be evenly divided according to moral conduct appropriate to the four categories: lay people, individual monks, the *saṃgha* as a whole, and the Mahāyāna or later Buddhist practices. That is to say, although each item is discrete they complement one another to constitute a comprehensive body.

In addition, certain anecdotes concerning the figure Devadatta in Sūtra 19 are noteworthy. Devadatta tried to kill the Buddha (Sūtra 19), wanted to assume the command of the *saṃgha* (cf. the topic of Sūtra 4) and imposed five rules



of austerity (*dhūtāṅga*), one of which is abstinence from eating meat (subject of Sūtra 1). The significance of the last point has been noted by scholars, for instance, Ruegg 1980: 235<sup>1</sup> — “It is especially remarkable that in the older canonical literature of the Tripiṭaka the thematisation of the question of meat-eating and abstinence from it as an issue of importance appears only among the five ascetic practices proclaimed by Devadatta as basic rules to be observed by all monks.”

The brief example given above shows that these sūtras share one of the common themes in the collection: *śīla*.

## VI. The titles of the sūtras

Each sūtra title is found in the colophon. Some points of significance are made below regarding these titles.

As the titles in this collection are somewhat confusing, I quote the colophons verbatim and organise them into three categories as follows:

i. The titles formed as a compound:

1. *laṅkāvatārasūtroktaṃ prathamah samāptaḥ*
2. *kūṭāgārasūtraṃ dvitīyaḥ samāptaḥ*
9. *śīlasaṃyuktanāmasūtran navaḥ samāptaṃ*

ii. The titles not formed as a compound:

12. *caturddha{rmma}rmmikaṃ nāma mahāyānasūtraṃ dvādaśaṃ samāptaṃ*
15. *mañjuśrīnirddeśaṃ nāma mahāyānasūtraṃ pañcadaśaṃ samāpta{h}ṃ*
17. ... *aṅtabuddhakṣetraguṇodbhāvanaṃ nāma hāyānasūtraṃ sapkadaśaṃ samāptaṃ*
19. *dhanapālavaineyaṃ nāma sūtram unaviṃśatimaṃ*

<sup>1</sup> See also Hopkins 1906; Bapat 1964: xx; Prasad 1979: 293; Kloppenborg 1990: 67; Tinti 1997: 44; Schmithausen 2005: 189.

*samāptam*

iii. Ambiguous titles

The remaining are those with a feminine noun before -sūtra. It is difficult to judge whether or not they are compounds.

3. *āryanandikapariṣcchāsūtram tṛtīyam samāptam*
4. *kāśyapapariṣcchāsūtram <catūrtha> samāptam*
5. *anitya{tā}tāsūtram pañcama samāptam*
6. *prasenajitapariṣcchāsūtram ṣaṣṭama samāptam*
7. *devatāsūtram saptaṁ samāptam*
8. *āryajayamatipariṣcchāsūtram aṣṭamaṁ samāptam*
10. *maṇḍalakānusaṁsāsūtram daśamaṁ samāptam*
11. *dirghanakhapari{vrā}ṣcchāsūtram ekādaśamaṁ samāptam*
13. *bhavaśaṁkrāntināmamahāyānasūtram trayodaśamaṁ samāptam*
14. *siṁhapariṣcchāmamahāyānasūtram caturddasaṁ samāptam*
16. *āryamaitreyapariṣcchānāmamahāyānasūtram ṣoḍasaṁ samāptam*
18. *guṇālaṁkṛtaśaṁkusumitādārikāpariṣcchā{sūtra}-nāmamahāyānasūtram aṣṭādasa samāptam*

From the above, the only consistency lies in the numbering of the sūtras. Two aspects need to be clarified:

- i) The title itself, i.e. the name before -sūtra or -nāma-sūtra, -mahāyānasūtra, -nāmamahāyānasūtra.

The title sometimes stands in a compound with -sūtra etc., or as an independent noun. In the latter case, the title in nom. sg. would be expected, i.e. (15) *mañjuśrīnirdeśo nāma mahāyānasūtram*. The mistakes or variance might suggest that the scribes were careless or that there is no rule about consistency in the format of the title. Alternatively,

the variance might indicate that the sūtras came from different sources. It *does* show, however, that the scribe(s), either the scribe of the Ms. or those preceding him did not seem to be concerned about the uniformity of the titles. This begs the question as to whether or not it is necessary or desirable to be consistent in the titles of the sūtras here. Before explaining my policy I will consider the second point.

**ii) The part after the title**

Except for -sūtra, the remaining part sometimes has “*nāma*” (Sūtras 9, 19), sometimes “*nāma*” and “*mahāyāna*” (Sūtra 12, 13, 15, 16, 17, 18), and sometimes just “*mahāyāna*” (Sūtra 14). Again this might reflect the different sources of the collection, and/or that the scribes did not try to unify them. As we cannot be sure as to why some sūtras are given the qualification -*mahāyāna* and others are not, it is better to preserve the titles as they are for the time being to avoid further contaminations.

The Tibetan editions mostly unify the titles as “-*nāma-mahāyānasūtra*”. However, since such a unification may mislead us, I prefer to return to the original text.

In the colophon, unless a grammatical mistake occurs, I leave the title as a compound or as an independent noun when it is so in the Ms. I only correct the title as m. nom. sg. when the noun is a masculine noun, etc. The feminine noun I treat as a compound for simplification.

On the title page of each sūtra, since it does not make any difference to the meaning whether the title is a compound or not, I use the compound form for the purpose of simplification. Since, however, the latter part after the title might represent a class of the sūtra, or some other indication, I preserve it as it is, for example: 15. *Mañjuśrīnirdeśa-nāmamahāyānasūtra*; 2. *Kūṭāgārasūtra*.

For discussion I sometimes use the number of a sūtra, like “Sūtra 2”, to refer to a text when the reference is clear; otherwise for conventions I name the text with the title and -sūtra only, like *Bhavasamkrāntisūtra*, but not *-nāma-mahāyānasūtra*.

## VII. The edition

Before mentioning my policy of editing, some remarks concerning later (Mahāyāna) sūtras might be worth considering, for instance:

Ruegg 2004: 20 —“(On versions and recensions of Mahāyāna Sūtras). Certain Mahāyāna Sūtras have been transmitted in two (or more) distinct recensions which cannot, it appears, be regarded as deriving from mere (scribal or aural) variants or revisions of either a single unified oral composition ... or from a single written text ...” Ibid. p.22-23 — “... And to postulate some *Urtext* from which distinct recensions derive, in the manner of a *stemma codicum*, would here appear to constitute a misapplication of otherwise sound philological method. What we seem to have before us in such cases is, instead, records of a set of teachings/ideas/narratives in parallel wordings ... Sūtra tradition that came to be expressed in distinct recensions.”

The approach to this collection is to edit *the present* Sanskrit manuscript and where possible preserve the Ms reading. This is based on the assumption that the original text makes sense, so a correct (Sanskrit or BHS when applicable) grammatical reading would serve as a basic guideline for the edition. The metre in the verses also provides some guidance, especially where no other available witness exists for corroboration. Generally Buddhist thought or expressions often run parallel to some degree. Therefore they also point out the right direction when Ms is corrupted. Only when the text is corrupted or makes very little or no sense, are other available sources adopted. Under such circumstances a discussion is noted.

Where the Ms is corrupted and no parallels are available in the primary language (Sanskrit), but has been restored by me with the help of other witnesses or sources (a discussion is also given), the Sanskrit is put in italics, e.g. Sūtra 2, §10, §21, §22. The manuscript readings in all twenty sūtras are consistently marked with ‘Ms’. The other sources collated for each sūtra are registered in “Primary Sources” at the beginning of each sūtra.

### VIII. The arrangement of the edition

Except for the first sūtra which is a direct transliteration without any correction and serves as additional material to Prof. Schmithausen’s work,<sup>1</sup> the arrangement of the rest is as follows:

All texts are divided into paragraphs for easier reference and editing. Some longer paragraphs needed to be separated owing to the limitations of the software, for example Sūtras 2, §13 and §14; §15 and §16.

The Sanskrit edition constitutes the left side of facing pages. The diplomatic edition is placed on the bottom layer of the footnotes. The critical edition is arranged on the main (opening) passage. Any Sanskrit or primary parallels are inlaid in the first layer of the footnotes. The Tibetan and Chinese parallels, if any, and my English translations comprise the right side of the facing pages. Where more than one Chinese translation exists, the closest to the Sanskrit edition is placed on the facing page, to keep the focus on the critical edition of this Ms. The other Chinese translations are arranged in the appendices to facilitate further comparison. Likewise in the case of the Tibetan translation of the *Prasenajitparipṛcchāsūtra*, which is about double the length of the Ms, the parallel verses are coordi-

<sup>1</sup> See Sūtra 1, “Primary Source”: Note.

nated to the Sanskrit and the rest are in the appendix.

The collation of the Tibetan translations is chiefly based on the Derge and Peking editions, following the policy of this publication series. But in some cases, for example, the *Dharmaśaṅkhasūtra*, since two thirds of the Sanskrit did not survive, the rest mainly relies on the Tibetan (and Chinese) translations. It is therefore preferable to consult the more balanced selection of recensions comprising *Them spangs ma* and *Tshal pa* lineages.<sup>1</sup> This is not intended as a comprehensive survey on Tibetan lineages, since this is not the focal point here. A similar consideration applies to the *Prasenajitparipṛcchāsūtra* where D and Q are much longer than Ms. The *daṇḍa* in the Tibetan edition follows the Derge edition; the pagination and line numbers given in the subscript within each paragraph indicates the Derge edition. The pagination of the other Tibetan versions is provided at the end of each paragraph. The difference between *tu/du* is not reported. The Chinese sources follow the Taishō edition but have been repunctuated. Where the old form of the Chinese words occurs which is not available in modern computer fonts, I scan the Taishō text, cut and paste the word here. Some comments are also given in the footnotes when other witnesses read better than the Taishō edition. Fashan shijing (房山石經) and Zhonghua Dazangjing (中華大藏經) editions are occasionally used and discussed when needed, e.g. Sūtra 13, \$5, \$6.

A dividing line is normally arranged between different

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<sup>1</sup> I have also consulted the so-called western Tibetan tradition (Gondhla manuscripts). In the cases of the sūtras I have consulted, they constitute very different wording and can not be incorporated with the others. More research on them will be carried out. My most sincere gratitude to Helmut Tauscher for his kind and generous offer of the Gondhla recension.

layers of footnotes on a page. When a footnote is long and extends across the next page, the software does not allow for such a line. The arrangement of facing pages of the editions etc. also makes the formatting task complicated. Occasionally in order to prevent redundant space in an already voluminous work, the dividing lines between layers of footnotes are omitted. E.g. p.696, the omission of the dividing line makes it possible to include §33 of the Sanskrit on the facing page of the Tibetan with the rest on p.698.

### IX. The conventions

The conventions here follow what has been set out in the first volume of this publication series,<sup>1</sup> with only trivial additions/variance which are peculiar to and better suit this Ms.

- a. The diacritical script is adopted for this volume for easier handling of the formatting task and to save space in such a voluminous work. This was approved by the chief editorial board of STTAR at the outset of the work.
- b. Folio-numbers are indicated with subscripts in the diplomatic edition.
- c. Punctuation, as well as division into paragraphs, is editorial.
- d. The sibilants, ś, ṣ, s, in the Ms are sometimes read distinctively, sometimes interchangeably. Therefore in this edition orthographical sibilant variants are annotated; likewise for ṇ, ṇ̣, ṇ̤.
- e. ṁ/m is not reported.

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<sup>1</sup> Ernst Steinkellner, Helmut Krasser, and Horst Lasic. *Jinendrabuddhi's Viśālmālavatī Pramāṇasamuccayaṭīkā*. 2 vols. Beijing/Vienna: China Tibetology Publishing House/Austrian Academy of Sciences Press, 2005. Vol.I: xlix f.

- f. Gemination after *r* is not reported.
- g. Italic passages indicate editorial additions or editions in the Sanskrit and its translation where scribal error occurs, but their existence is supported by the evidence (a discussion is given). E.g. Sūtra 2, §21, §22. See also section VII “The Edition” above.

### **Symbols and Abbreviations:**

- . illegible part of an *akṣara*
- .. illegible *akṣara*
- ⟨ ⟩ contain *akṣara*(s) added by the scribe.
- < > contain emendations.
- { } contain *akṣara*(s) deleted in the manuscript.
- | *daṇḍa*
- || double *daṇḍas*
- ° indicates that partial (or compounded) word(s) prior to or after the symbol is/are replaced by the symbol for the benefit of conciseness.
- ° The Ms does not use *virāma*. The usage of this symbol (number 0 superscript) indicates that *virāma* would be expected.
- ’ *avagraha*
- ◎ string hole
- ! *sic*
- ? doubtful or uncertain reading
- \* Some *akṣara*(s) of the word in the Ms is/are doubtful. The symbol \* marks a tentative attempt in the critical edition. E.g. Sūtra 4, v.9: \**dhakṣyate*.
- † indicates corrupted passages that cannot be deciphered for the time being. † ... † marks the beginning and the end of the corrupted text. E.g. Sūtra 4, v.2; v.40; Sūtra 2, §10.



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- ✕ indicates a sign  used by the scribe to fill out a space equivalent to one *akṣara*, e.g. Sūtra 12,§6.
  - × empty space in the manuscript, equivalent to the size of approximately one *akṣara*. / In the case of the metre, × also represents a syllable where the length of the vowel may be short or long, yet has the value of one syllable.
  - metrically long
  - ˘ metrically short
  - < developed from
  - √ verb root
  - / indicates alternatives.
  - § editorial section of the text
  - add. added in
  - cf. confer/compare
  - em. emended
  - f. feminine (noun)/following (lines)
  - fn. footnote
  - f.p. facing page
  - m.c. *metri causa*
  - Ms. refers to this Potala manuscript.
  - om. omitted in
  - v. verse (pl. vv.)

[illegible][illegible]

Ms. Folio 27a (Simḥapariṣcchāsūtra)





## **1. Laņkāvatārasūtrokta**

## Primary Source

Ms            *Laṅkāvatārasūtra*. The first sūtra, as an extract from *Laṅkāvatārasūtra* chapter VIII *Māṃsabhakṣaṇaparivartaḥ* verse part, in this Potala manuscript collection, 1a1-2b4.

### Note:

Though Nanjio has published the Sanskrit edition of this sūtra (*Laṅkāv(N)*), problems still remain concerning this part of the text. When I first embarked on Sūtra 1, Prof. Lambert Schmithausen had not only collected more than ten manuscripts on the same verse part of this text, but had also been working on it. Therefore after mutual discussion, it seemed more practical for him to have all the available manuscripts at his disposal, including this section of my collection, than for each of us to work on the text at the same time. He is in a much better position to present a critical edition than I am. I therefore donated this section of the manuscript folios and my transcription as additional material for his critical edition. As far as this volume is concerned, only a transliteration of the *Laṅkāvatārasūtrokta* will be given here.

## **The Transliteration**

## 1. Laṅkāvatārasūtrokta

(1b1) oṃ namo buddhāya ||

{la}⟨la⟩ṅkāvatārasūtrato<sup>1</sup> kṛṣya likhyate ||

§1<sup>α</sup> <sup>2</sup>madya māmsa palāṇḍuṇ ca na bhakṣyaṃ madadā-  
yakaṃ |

xxxxxxxxxxxxpuṅgavaḥ (2) || [1]<sup>3</sup>

anāryajuṣṭadurgga{ma}ndham ahārttikara eva ca |  
kravyādabhojanaṃ māmsaṃ na brahmaṃ bhakṣaṃ  
mahāmate || [2]

§2<sup>β</sup> bhakṣamāṇe tu ye doṣā abhakṣe tu guṇāś ca (1b3)ye |  
mahāmate nirvedha tvaṃ ye doṣā māmsabhakṣa-  
ṇe || [3]

<sup>4</sup>svājanyād vyabhicāṣrāt<sup>0</sup> śukraṣṇitasambhavāt<sup>0</sup> |  
(4)udvejanīyaṃ bhūtānāṃ yogī māṣaṃ na bha-

<sup>1</sup> For a discussion about the place 'Laṅkā', see Chaudhuri 1951.

<sup>2</sup> For meat and onions, cf. v.5 below. Also cf. BBh(W) 121,10-17 (dā-  
napaṭala) (BBh(D) 84,26-85,3): na ca bodhisattvo yācanakānāṃ apra-  
tirūpaṃ dānam dadāti. ... tathā apalāṇḍubhakṣāṇāṃ palāṇḍumiśraṃ pa-  
lāṇḍusaṃsr̥ṣṭam, evam amāṃsabhakṣāṇāṃ. amadyapānāṃ madyami-  
śraṃ madyasaṃsr̥ṣṭam.

<sup>3</sup> Following the numbering of Laṅkāv(N) for easier comparison.

<sup>4</sup> metre: one syllable short.

<sup>α</sup> Laṅkāv(N) 256,7-10 (Laṅkāv(V) 104,9-12):  
madyaṃ māmsaṃ palāṇḍuṃ na bhakṣayeyaṃ mahāmune |  
bodhisattvair mahāsattvair bhāṣadbhir jinapuṅgavaiḥ ||1||  
anāryajuṣṭadurgandham akīrtikaram eva ca |  
kravyādabhojanaṃ māmsaṃ brūhy abhakṣyaṃ mahāmune ||2||

<sup>β</sup> Laṅkāv(N) 256,11-14 (Laṅkāv(V) 104,13-16):  
bhakṣyamāṇe ca ye doṣā abhakṣye tu guṇāś ca ye |  
mahāmate nibodha tvaṃ ye doṣā māmsabhakṣaṇe || [3]  
svājanyād vyabhicārāc ca śukraṣṇitasambhavāt |  
udvejanīyaṃ bhūtānāṃ yogī māmsaṃ vivarjayet || [4]  
For v.4, cf. also Laṅkāv quoted in Śikṣ(V) 73,30-31.



kṣayet<sup>0</sup> || [4]

§3<sup>α</sup> māmsāni ca palāṇḍu<sup>0</sup>ñ ca madyāni vividhāni ca |  
<sup>1</sup>grñjanam<sub>(1b5)</sub> laṣunam caiva yogī nityam vivarja-  
 ye<sup>0</sup>t<sup>0</sup> || [5]  
 ----- [6]

§4<sup>β</sup> āhārāj jāyate darppaḥ drappāt<sup>0</sup> © saṃkalpasam-  
 bhavaḥ |  
 saṃkalpajanitā<sub>(1b6)</sub> rāgās tasmāt<sup>0</sup> api na bhakṣayet<sup>0</sup>||  
 [7]<sup>2</sup>

<sup>1</sup> For *laṣuna*, cf. BhīV 218,6: *yā puna bhikṣuṇī laṣunam khādaya(deya) pācattikaṃ ...*; Vin iv.259,15-16: *yā pana bhikkhunī laṣunam khādeyya, pācittiyaṃ ti*. Cf. also BhīP 153; Shimoda 1997: 413-414.

<sup>2</sup> For the concept of *āhāra*, *darpa* and *rāga/mada*, cf. ŚrBh(T) 18,8-11: *sa tathā saṃvṛtendriyaḥ pratisaṃkhyāyāhāram āharati, na darpārthaṃ na madārthaṃ na maṇḍanārthaṃ na vibhūṣaṇārthaṃ. yāvad evāsyā kāyasya sthitaye yāpanāyai jighatsoparataye brahmacaryānugrahāya iti*. Also see Yamabe 2003 (p.229) and Noguchi 1989, for the relationship of this paragraph with Mahāassapurasutta and Saudarananda.

<sup>α</sup> Laṅkā(N) 256,15-257,3 (Laṅkā(V) 104,17-20):  
 māmsāni ca palāṇḍūṃś ca madyāni vividhāni ca |  
 grñjanam laṣunam caiva yogī nityam vivarjayet || [5]  
 Cf. *there is one more verse after v.5*:  
 mraṣaṇam varjayet tailam śalyaviddheṣu na svapet |  
 chidrāc chidreṣu sattvānām yacca sthānam mahad bhayam || [6]  
 Cf. Laṅkā (quoted in Śikṣ(V) 74,1-4):  
 māmsāni ca palāṇḍūṃś ca madyāni vividhāni ca |  
 grñjanam laṣunam caiva yogī nityam vivarjayet ||  
 mraṣaṇam varjayet tailam śalyaviddheṣu na svapet |  
 chidrāchidreṣu sattvānām yac ca sthānam mahābhayam ||  
 [For *chidrāchidreṣu*, see BHSD s.v.]

<sup>β</sup> Laṅkā(N) 257,2-5 (Laṅkā(V) 104,21-24):  
 āhārāj jāyate darpaḥ saṃkalpo darpasambhavaḥ |  
 saṃkalpajanito rāgas tasmād api na bhakṣayet || [7]  
 saṃkalpāj jāyate rāgaś cittam rāgeṇa muhyate |  
 mūḍhasya saṅgatir bhavati jāyate na ca mucyate || [8]

saṃkalpāj jāyate rāgaś cittam rāgeṇa śuksati |<sup>1</sup>  
<sup>2</sup>mūḍhasya saṃgatiḥ bhavati <sup>(7)</sup>jāyate na ca budhya-  
 te || [8]

§5<sup>α</sup> lābhārthaṃ hanyate satvo māmsārthaṃ dīyate  
 dhanam  
 ubhau tau pāpakarmṇau pacyate rauravādikṣu<sup>3</sup>  
 || [9]  
 yo 'tikramya <sup>(1b8)</sup>muner vākyaṃ māmsa bhakṣayet<sup>0</sup>  
 durmatih |<sup>4</sup>  
 lokadvayaṃ vināśārthaṃ dīkṣitaḥ so 'tra śāsane ||  
 [10]

§6<sup>β</sup> te jāti paramaṃ ghoram narakam pāpa<sup>(2a)</sup>karmma-

<sup>1</sup> For the concept of *saṃkalpa* together with the three, *rāga*, *dveṣa*, *moha*, cf. MMK 23.1 (p.451):

*saṃkalpaprabhavo rāgo dveṣo mohaś ca kathyate |*  
*śubhāśubhaviparyāsān saṃbhavanti pratītya hi ||*

Cf. also AVS [19] (p.35): *samyaksaṃkalpaḥ katamaḥ ...*

<sup>2</sup> *pada c*: defective metre; likewise in Laṅkāv(N).

<sup>3</sup> *pada d*: defective metre.

<sup>4</sup> *pada b*: defective metre.

<sup>α</sup> Laṅkāv(N) 257,6-9 (Laṅkāv(V) 104,25-28):

*lābhārthaṃ hanyate sattvo māmsārthaṃ dīyate dhanam |*

*ubhau tau pāpakarmṇau pacyete rauravādiṣu || [9]*

*yo 'tikramya muner vākyaṃ māmsaṃ bhakṣati durmatih |*

*lokadvayaṃ vināśārthaṃ dīkṣitaḥ śākyaśāsane || [10]*

Cf. Laṅkāv (quoted in Śikṣ(V) 74,5-8):

*lābhārthaṃ hanyate prāṇī māmsārthaṃ dīyate dhanam |*

*ubhau tau pāpakarmṇau pacyete rauravādiṣu ||*

*yāvat ||*

*yo 'tikramya muner vākyaṃ māmsaṃ bhakṣeta durmatih |*

*lokadvayaṃ vināśārthaṃ dīkṣitaḥ śākyaśāsane ||*

<sup>β</sup> Laṅkāv(N) 257,10-13 (Laṅkāv(V) 104,29-105,2):

*te yānti paramaṃ ghoram narakam pāpakarmṇaḥ |*

*rauravādiṣu raudreṣu pacyante māmsakhādakāḥ || [11]*

*trikoṭīśuddhamāmsaṃ vai akalpitam ayācitam |*

ṇaḥ |  
 rauravādiṣu raudreṣu pacyante māmśākhādakāḥ ||  
 [11]

<sup>1</sup>trikoṭīśuddhaṃ māsaṃ tu akalpitam ayācitam |  
 acoditaṃ ca vai nāsti tasmā<sub>(2)</sub>n māmśa bhakṣayet<sup>0</sup> ||  
 [12]

§7<sup>α</sup> māmśa na bhakṣa~~XXXXXXXXXX~~d yogī mayā buddhaiś  
 ca deśitam |  
 {trikoṭīśuddhaṃmya} anyonyabhakṣaṇāt<sup>0</sup> satvā  
 kravyāda<sub>(2a3)</sub>kulasambhavāḥ || [13]  
 dugandhakutsa<sup>0</sup>nīyaś ca unmattaś cāpi jāyate |  
<sup>2</sup>cā<sup>0</sup>ṇḍālapukkasakulaḍombekṣu ca <sup>α</sup>punaḥ punaḥ  
 || [14]

<sup>1</sup> See Prasad 1979.

<sup>2</sup> For Buddhist attitudes towards castes in India, see: Fick 1920; Senart 1930; Krishan 1986; Eltschinger 2000.

acoditam ca naivāsti tasmān māmśam na bhakṣayet || [12]  
 Cf. Laṅkā (quoted in Śikṣ(V) 74,9-12):

te yānti paramaṃ ghoram narakam pāpakariṇaḥ |  
 rauravādiṣu raudreṣu pacyante māmśākhādakāḥ ||  
 trikoṭīśuddhaṃ māmśam vai akalpitam ayācitam |  
 acoditam ca naivāsti tasmān māmśam na bhakṣayet ||

<sup>α</sup> Laṅkā(V) 257,14-258,1 (Laṅkā(V) 105,3-6):  
 māmśam na bhakṣayed yogī mayā buddhaiś ca garhitam |  
 anyonyabhakṣaṇaḥ sattvāḥ kravyādakulasambhavāḥ || [13]  
 durgandhikutsanīyaś ca unmattaś cāpi jāyate |  
 caṇḍālapukkasakule ḍombeṣu ca punaḥ punaḥ || [14]  
 Laṅkā (quoted in Śikṣ(V) 74,13-16)  
 māmśam na bhakṣayed yogī mayā buddhaiś ca garhitam |  
 anyonyabhakṣaṇāḥ sattvāḥ kravyādakulasambhavāḥ ||  
 yāvat ||  
 durgandhaḥ kutsanīyaś ca unmattaś cāpi jāyate |  
 caṇḍālapukkasakule ḍombeṣu ca punaḥ punaḥ ||

§8<sup>α</sup> ---- || [15]

<sup>1</sup>hastikākṣama◎hāmeghe nirvāṇe 'ṅgulimālake ◎  
laṅkāvatārasūtre ca mayā māṃsaṃ <sup>(5)</sup>vigarhitam ||  
[16]

§9<sup>β</sup> buddhaiś ca boddhi◎satvaiś ca śrāvakaiś ca vigar-  
hitam |  
khā◎dyate yadi naiva dāvyeṣu jāya<sup>(6)</sup>te sadā || [17]  
brāhmaṇeṣu jāya◎te 'tha vā yoginā kule |  
prajñā◎vān<sup>0</sup> balavāṃś caiva māṃsamāṃsa<sup>(7)</sup>ma-  
dyānāṃ vi{rjayet<sup>0</sup>}varjanāt<sup>0</sup> || [18]

<sup>1</sup> See Ruegg 1973: 16 (fn.5); Takasaki 1974: 128f.; Takasaki 1982: 547-548; Shimoda 1997: 408-419.

<sup>α</sup> Laṅkāv(N) 258,2-5 (Laṅkāv(V) 105,7-10):  
(There is one more verse before v.16 in Laṅkāv)  
ḍākinijātiyonyāś ca māṃsāde jāyate kule |  
rākṣasī mārjārayonau ca jāyate 'sau naro 'dhamah || [15]  
hastikakṣye mahāmeghe nirvāṇāṅgulimālike |  
laṅkāvatārasūtre ca mayā māṃsaṃ vivarjitam || [16]  
Cf. Laṅkāv (quoted in Śikṣ(V) 74,17-20)  
ḍākinijātiyonau ca māṃsāde jāyate kule |  
ṛkṣamārjārayonau ca jāyate 'sau narādhamah || [15]  
hastikakṣye mahāmeghe nirvāṇāṅgulimālike |  
laṅkāvatārasūtre ca mayā māṃsaṃ vigarhitam || [16]

<sup>β</sup> Laṅkāv(N) 258,6-9 (Laṅkāv(V) 105,11-14):  
buddhaiś ca bodhisattvaiś ca śrāvakaiś ca vigarhitam |  
khādate yadi nairlajjyād unmatto jāyate sadā || [17]  
brāhmaṇeṣu ca jāyeta atha vā yogināṃ kule |  
prajñāvān dhanavāṃś caiva māṃsādyānāṃ vivarjanāt || [18]  
Cf. Laṅkāv (quoted in Śikṣ(V) 74,21-24):  
buddhaiś ca bodhisattvaiś ca śrāvakaiś ca vigarhitam |  
khādate yadi nirlajja unmatto jāyate sadā ||  
brāhmaṇeṣu ca jāyante atha vā yogināṃ kule |  
prajñāvān dhanavāṃś caiva māṃsādyānāṃ vivarjanāt ||

**§10<sup>α</sup>** <sup>1</sup>dr̥ṣṭaḥ sarvaśaṅkābhīḥ sarvamāmsa vigarhitam |  
tār̥kikā nāvabudhyante kravyādakulasam̐bhavāḥ ||  
[19]

<sup>(2a8)</sup>yathaiva rāgo mokṣasya antarākaro bhavet<sup>0</sup> |  
tathaiva māmsamadyā antarākarā 'bhūvan<sup>0</sup> || [20]

**§11<sup>β</sup>** rakṣaṇānāgate kāle māmsā<sup>(2b)</sup>dā mohavādinah  
kalpikaṃ niravadyaṇ ca māmsaṃ buddhānuman-  
tritam || [21]

bhaiṣajyavad āhāraṃ putramāmsopamaṃ punaḥ |  
mātraye pratikulaṇ ca yo<sup>(2)</sup>gī piṇḍa samācaret<sup>0</sup> ||  
[22]

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<sup>1</sup> pada a: one syllable short.

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<sup>α</sup> Laṅkāṇ(N) 258,10-13 (Laṅkāṇ(V) 105,15-18):  
dr̥ṣṭaśrutaviśaṅkābhīḥ sarvamāmsaṃ vivarjayet |  
tār̥kikā nāvabuddhyante kravyādakulasam̐bhavāḥ || [19]  
yathaiva rāgo mokṣasya antarāyakaro bhavet |  
tathaiva māmsamadyādyā antarāyakaro bhavet || [20]

Cf. Laṅkāṇ (quoted in Śikṣ(V) 74,25-28)

dr̥ṣṭaśrataviśaṅkābhīḥ sarvaṃ māmsaṃ vivarjayet |  
tār̥kikā nāvabudhyante kravyādakulasam̐bhavāḥ ||  
yathaiṣa rāgo mokṣasya antarāyakaro bhavet |  
tathaiva māmsamadyādi antarāyakaraṃ bhavet ||

<sup>β</sup> Laṅkāṇ(N) 258,14-259,1 (Laṅkāṇ(V) 105,19-22):  
vakṣyantyanāgate kāle māmsādā mohavādinah |  
kalpikaṃ niravadyaṃ ca māmsaṃ buddhānuvarṇitam || [21]  
bhaiṣajyaṃ māmsamāhāraṃ putramāmsopamaṃ punaḥ |  
mātrayā pratikūlaṃ ca yogī piṇḍaṃ samācaret || [22]

Cf. Laṅkāṇ (quoted in Śikṣ(V) 74,29-32):

vakṣyanty anāgate kāle māmsādā mohavādinah |  
kalpikaṃ niravadyaṃ ca māmsaṃ buddhānuvarṇitam ||  
bheṣajyam iva āhāraṃ putramāmsopamaṃ punaḥ |  
mātrayā pratikūlaṃ ca yogī piṇḍaṃ samācaret ||

§12<sup>α</sup> maitrīvihārīṇāṃ nityaṃ sarvathā garhitaṃ mayā |  
 siṃhavyāghramṛgādyaiś ca sahajaikatra madyam  
 etat<sup>0</sup> || [23]

tasmān na <sup>(3)</sup>bhakṣayen māṃsaṃ tu tatra narakam  
 nṛṇāṃ ©  
 mokṣadharmmaviruddhatvād āryāṇāṃ eṣa © vai  
 dhvajah ||<sup>xxx</sup>|| [24]

laṅkāvatā<sub>(4)</sub>rasūtroktaṃ prathamah samāptah ||

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<sup>α</sup> Laṅkāv(N) 259,2-5 (Laṅkāv(V) 105,23-26):  
 maitrīvihārīṇāṃ nityaṃ sarvathā garhitaṃ mayā |  
 siṃhavyāghravṛkādyaish ca saha ekatra sambhavet || [23]  
 tasmān na bhakṣayen māṃsam udvejanakaram nṛṇāṃ |  
 mokṣadharmaviruddhatvād āryāṇāṃ eṣa vai dhvajah || [24]  
 Cf. Laṅkāv (quoted in Śikṣ(V) 75,1-4):  
 maitrīvihārīṇā nityaṃ sarvathā garhitaṃ mayā |  
 siṃhavyāghramṛgādyaiś ca saha ekatra sambhavet ||  
 tasmān na bhakṣayen māṃsam udvegajanakam nṛṇāṃ |  
 mokṣadharmaniruddhatvād āryāṇāṃ eṣa vai dhvajah ||

## **2. Kūṭāgārasūtra**

## Primary Sources

- C Kūṭāgārasūtra. Chinese translation by Tianxi-zhai (天息災): 佛說樓閣正法甘露鼓經. Taishō vol. 16, no.704.
- D Kūṭāgārasūtra. Tibetan Derge edition, translated by Ratnarakṣita: *Khang bu brtsegs pa'i mdo*, D 332, vol.72, sa, 260a5-263b5.
- Ms (= S<sup>1</sup>) Kūṭāgārasūtra. The second sūtra in this Potala Sanskrit manuscript collection, 2b4-7a3.
- Q Kūṭāgārasūtra. Tibetan Peking edition, translated by Ratnarakṣita: *Khang bu brtsegs pa'i mdo*, Q 998, vol.39, śu, 268b3-272a4.
- S<sup>1</sup> (see Ms)
- S<sup>2</sup> Kūṭāgārasūtra. One leaf (folio 1) Sanskrit fragment, item no.81, Manuscript no.4758,I in Shastri 1917, vol. I: Buddhist Manuscripts. pp. 127-128. The item actually contains three works.<sup>1</sup>
- S<sup>G</sup> Kūṭāgārasūtra. Gilgit manuscript: GBM 1588,1-1592,4 (= Adbhuta(B) Ms. B)
- T (or Tib) Tibetan translations (D and Q)

### Chinese Taishō recension sigla (cf. LPra 122)

- F first Fuzhou edition 福州 = Taishō 宮
- Kr second Koryō 高麗藏
- M Jingshan zang 徑山藏 = Taishō 明
- S Sixi 思溪 = Taishō 宋
- Y Puning zang 普寧藏 = Taishō 元

<sup>1</sup> The Catalogue did not identify the text. This was first noticed and mentioned in Bendor 1988: 47, fn.4.



## A note on the sources — Focus on S<sup>G</sup>

More research into each sūtra will be presented in Volume II. Owing to the nature of the primary sources used for *Kūṭāgārasūtra* (KAS), a note is needed here. KAS is a highly complicated sūtra. Each section of the text corresponds to another group of sūtras. It is most likely to have been amalgamated from several passages and combined into one text to make the author(s)' main points. Parallels to each section have been noted in each paragraph, and a detailed table will be presented in Volume II. Here for the clarity of the critical edition, problems concerning the Gilgit fragments of the *Kūṭāgārasūtra* (S<sup>G</sup>) are to be addressed.

S<sup>G</sup> = GBM 1588,1-1592,4, consists of folios 3a1-5a4. The beginning of the text is missing to the present day. This recension bears a colophon *Kūṭāgārasūtra* (see Sūtra 2,§26, fn.).<sup>1</sup> Since the content available to us is similar to the *Adbhutadharmaparyāya* (= ms. A in *Adbhuta(B)*)<sup>2</sup>, scholars have reason to doubt its colophon, but unfortunately in this case have confused it with the *Adbhutadharmaparyāya*. I'll first quote the various opinions on this matter, then present a survey below.

### A. Previous Opinions

- I. Hinüber 1980: \*25\*, under no.11: *Kūṭāgārasūtra* —  
 “Der Kolophon der Hs., der diesen Titel angibt, ist falsch:  
 Es handelt sich vielmehr um den *Adbhutadharmaparyā-*

<sup>1</sup> The identification of this sūtra in Gilgit can be found in LC 1960; Hinüber 1979; Hinüber 1980.

<sup>2</sup> I wish to express my sincere thanks to Prof. Jens-Uwe Hartmann for supplying me with this information.

ya.”

**II.** Matsumura 1985: 136-7 —

“Though the introductory frame-story of this “*Kūṭāgārasūtra*” and the former *Adbhutadharmaparyāya* show slight differences, we may safely assume these two texts were originally one and the same text since the main parts of both texts coincide nearly word for word. We will call these two texts the *Adbhutadharma-sūtra* because both name the teaching as *adbhutadharma*. The title “*Kūṭāgārasūtra*” is inappropriate since the *sūtra* itself teaches that the construction of a small *stūpa* is more meritorious than building a castle (*kūṭāgāra*) ornamented with gold and silver. Thus we may suppose that at a certain time this title was mistakenly applied to this text and that it was subsequently regarded as a different text.”

Yet Matsumura 1989-90: 233, fn.1 —

“... I have not found any reason why the colophon which the manuscript itself gives should be regarded as wrong, as stated in ZDMG 130 (1980), \*25\*.”

Despite this evident contradiction, Matsumura offers no explanation for his change of viewpoint.

**III.** Bentor 1988: 22 —

“Ms. B has, however, been mislabelled by the scribe in the colophon where it is called the *Kūṭāgāra Sūtra*.”

## B. A Survey

The newly discovered manuscript sheds more light on this matter. Below is a detailed comparison which suggests that *S<sup>G</sup>* is even closer, almost verbatim, to KAS. Therefore it is most likely to be a recension of *Kūṭāgārasūtra*, as the colophon maintains.

### I. The beginning of *S<sup>G</sup>*

**S<sup>G</sup>** starts: ...ś cāturdiśāya vā bhikṣusaṃghāya niryātayed,<sup>1</sup>

**Adbhuta(B)** [4]: ... kṛtvā cāturdiśe bhikṣusaṃghe niryātayed,

**KAS** §15: ... pratyekabuddhebhyaś cāturdiśāya bhikṣusaṃghāya niryātayet ...

Though the beginning of S<sup>G</sup> roughly corresponds to Adbhuta(B), it is not possible to account for the “...ś” before cāturdiśe in S<sup>G</sup>, as the preceding word in Adbhuta(B) is kṛtvā. The comparison with KAS makes the first syllable of S<sup>G</sup> clear.

S<sup>G</sup> is verbatim with KAS §15 apart from one use of ‘vā’. The expression and the case (cāturdiśāya bhikṣusaṃghāya) are all in agreement.

## II. The pattern in §17, §19, §21 etc.

**S<sup>G</sup>**: ... saptaratnamayaṃ kṛtvā srotāpannebhya sakṛdāgāmibhyo nāgāmibhyo (nāgāmibhyo omitted by error in §17) rhabhyaḥ pratyekabuddhebhyaś cāturddiśāya vā bhikṣusaṃghāya niryātayed,

**Adbhuta(B)** [5] etc.: ... saptaratnamayaṃ kṛtvā yāvac caturdiśe bhikṣusaṃghe niryātayed

**KAS** §17 etc.: ... saptaratnamayaṃ kṛtvā srotāpannebhyaḥ sakṛdāgāmibhyo 'nāgāmibhyo 'rhabhyaḥ pratyekabuddhebhyaś cāturdiśāya bhikṣusaṃghāya niryātayet,

In the text ranging from §13 to §24, most variances occur in the odd numbered passages (§13, §15,) §17 etc. As the above pattern shows, S<sup>G</sup> is still closer to KAS than Adbhuta(B).

## III. §25

**S<sup>G</sup>**: tat kasya heto ...vīryeṇāprameyaḥ tyāgenāprameya jñānenā-

<sup>1</sup> Cf. Adbhuta(B) [4], fn.2.

*prameya daśabhir bbalaiś caturbhir vaiśāradyais tṛbhir āveṇikai smṛtyupasthānair mmahākaru.. ā ca aprameyo <'>prameyaguṇagaṇaiḥ sama.āgataḥ ānanda tathāgato rha samyaksambuddhaḥ.*

**Adbhuta(B)** [9]: *tat kasya heto? ...vīryeṇāprame[ya]<s tyāge>nāprameyo maitryāprameyaḥ karuṇayāprameya muditayāprameya upekṣayā caturbhir vaiśāradyair daśabhis tathāgatabalair aṣṭādaśabhir āveṇikai(r bu)ddhadharm(m)<ai>r aprameyāprameyaguṇasamanvā(gato) hy ā(na)ndas tathāgato 'rhat samyak-sambuddhaḥ.*

**KAS** §25: *tat kasya hetoḥ. ... vīryeṇāprameyo dhyānenāprameyaḥ prajñayā. aprameyo daśabhis tathāgatabalaiś caturbhir vaiśāradyais tribhir āveṇikaiḥ smṛtyupasthānair mahākaruṇayā ca: aprameyair eva guṇaiḥ samanvāgata ānanda tathāgato 'rhan samyaksambuddhaḥ.*

The above also confirms that S<sup>6</sup> and KAS are much closer than Adbhuta(B). S<sup>6</sup> uses *tyāga* for *dhyāna*, *jñāna* for *prajñā*, and apart from an additional *aprameya*, the rest is almost identical to KAS.

The content from §13 to §25 is utilised as the answer to the sixth question raised by Ānanda in KAS (§2): *kiṃ tathāgatabimbakaraṇāt*, but in the case of Adbhuta(B), the passages constitute the whole except its *nidāna* ([1] and [2] in Adbhuta(B)).

#### IV. The end §26

S<sup>6</sup>: *evam ukto āyusmānando bhagavantam idam avocat āscar-yaṃ bhagavann āścaryaṃ sugataḥ yāvad ayaṃ dharmaparyāyaḥ konāmayaṃ bhadanta ..maparyāyaḥ, katham cainaṃ dhārayāmi | bhagavān āha | tasmā tvam ānanda imaṃ dharmmaparyāyaṃ amṛtadundubhir ity abhidhāraya | adbhutadharmmaparyāya ity api dhāraya tasmād asya dharmmaparyāyasya adbhutadharmmaparyāya | ity adhivacanam || kūṭāgārasūtram samāptam ||*

**Adbhuta(B)** [10]: *evam ukto āyusmāṃn ānando bhaga(va)ṃ-  
tam idam avocat': āścaryaṃ bhagavann āśca<ryaṃ> (su)gataḥ  
yāvad ayaṃ dharmaparyāyaḥ. [ko nāmāya]ṃ dharmaparyāyaḥ,  
kathaṃ [cai]naṃ dhārayāmi? tasmāt tarhi, tvam ānanda, imaṃ  
dhar[mapa]ryāyam adbhutam adbhuta(dharma)paryāya [x]i  
dhārayaḥ. idam avo(ca)d [bha]ga[vān āta](ma)[nasas te bh]i-  
kṣava ā(yuṣma)ṃś cānando bhagavato [bhāṣ]itam abhyanan-  
da[n].*

**KAS §26:** *asmin khalu dharmaparyāye bhāṣyamāṇe 'yaṃ trisā-  
hasramahāsāhasro lokadhātuḥ kampitaḥ prakampitaḥ sampra-  
kampitaḥ.*

*athāyusmān ānando bhagavantam etad avocat — kiṃnāmāyaṃ  
bhagavan dharmaparyāyaḥ. kathaṃ cainaṃ dhārayāmi. bhaga-  
vān āha — tasmāt tvam ānanda imaṃ dharmaparyāyam amṛta-  
dundubhir ity api dhāraya, adbhutadharmaparyāya ity api dhā-  
raya. tasmād asya dharmaparyāyasyādbhutadharmaparyāya  
ity api vacanaṃ.*

*idam avocad bhagavān, āttamanā āyusmān ānandas te ca bhi-  
kṣavo bhagavato bhāṣitam abhyanandann iti.*

*kūṭāgārasūtraṃ dvitīyaṃ samāptam.*

Firstly KAS contains one paragraph about the shaking of the world when the sūtra was taught, which is not parallel to the other two, but can be found in many other instances<sup>1</sup>.

S<sup>c</sup> alone has no concluding sentence on the rejoicing of the assembly.

In the paragraph about the title of the sūtra, apart from the cliché of the āścaryaṃ sentence, the rest also shows that S<sup>c</sup> is parallel to KAS. They both mention two titles for the sūtra: *Amṛtadundubhi* and *Adbhutadharma*. It is noteworthy that as far as the *Amṛtadundubhi* is concerned, the

<sup>1</sup> Ex. MPS parallel in Sūtra 2, §26 fn.

whole passage and its expression are similar to the Pāli *Bahudhātukasutta* (see Sūtra 2,§26 fn). This Pāli text, among five alternative titles, is also called *Amatadundubhi*. Therefore it is not unusual for a sūtra to be given more than one title. Sometimes the final title a text assumes is not found among the list of alternative titles. Ex. Rāṣṭra(F) gives “amoghapratijñāvisuddham”, “satpuruṣavikrīḍitaṃ bodhisattvacaryāviniścayaṃ”, and “arthapāripūrī”, but no “Rāṣṭrapālāparipṛcchā”.<sup>1</sup>

From the two titles given in Sūtra 2,§26, we see that KAS might be aware of the title “*Adbhutadharmaparyāya*” and is perhaps acknowledging the source of its sixth answer. But this does not necessarily mean that it should bear the same title as this would cause more confusion. Two distinct texts could, however, share similar parts or adopt a common scheme. Bentor mentions that the *Adbhutadharmaparyāya* is closely related to a group of texts, including *Mahārāṇa* and *Kūṭāgāra sūtra*, “all of which share this common theme.” (p.21)

In short, from the comparison S<sup>G</sup> is even closer to the *Kūṭāgārasūtra*, and its title is confirmed by the colophon. It is plausible to accept the colophon.

The question as to whether “*Kūṭāgāra*” is suitable to be the title of the discussed text, as raised by Matsumura, is quite another matter. The colophon of S<sup>G</sup> did bear the title “*Kūṭāgāra*”, and this was evidently accepted. In particular all Tibetan and Chinese sources agree with the title. In fact,

<sup>1</sup> Rāṣṭra(F) 59,20f.: *atha khalu āyusmān rāṣṭrapālo bhagavantam etad avocat — kiṃ nāmāyaṃ bhagavan dharmaparyāyaḥ | katham cainaṃ dhārayāmi ? evaṃ ukte bhagavān āyusmantaṃ rāṣṭrapālam etad avocat | amoghapratijñāvisuddham iti nāma dhāraya | satpuruṣavikrīḍitaṃ bodhisattvacaryāviniścayaṃ nāma dhāraya | arthapāripūrī ca nāma dhāraya ||*

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from a methodological viewpoint, it is necessary to point out that it causes a serious problem to assume that the colophon of S<sup>G</sup> was mislabelled in the first place, and to either put S<sup>G</sup> under the edition of the *Adbhutadharmaparyāya* (ms. A), or to combine them. The former disregards one recension of the Gilgit *Kūṭāgārasūtra*; the latter would produce a contamination. All these problems arise from assuming a mistake in the colophon. Still, it has to be expressed that I have benefitted a great deal from Adbhuta(B).

So, S<sup>G</sup> is corroborated here in this edition, together with the *Adbhutadharmaparyāya* to facilitate easier comparison.





## **Critical Edition**

## 2. Kūṭāgārasūtra

§1<sup>a</sup>    <sup>a</sup>evam mayā śrutam. ekasmin samaye bhagavāñ<sup>1</sup> śrāvastyām<sup>2</sup> viharati sma, jetavane 'nāthapiṇḍadasyārāme<sup>3</sup>. athāyusmān<sup>4</sup> ānando yena bhagavāṃs tenopasaṃkrāntaḥ, upasaṃkramya bhagavataḥ pādaḥ śirasā vanditvaikānte 'sthāt. ekānte sthita<sup>5</sup> āyusmān ānando bhagavantam<sup>6</sup> etad<sup>7</sup> avocat —

<sup>a</sup>    S<sup>2</sup>: (1b)om̐ namo 'stu buddhāya. evam mayā śrutam ekasmin samaye bhagavān śrāvastyām viharati sma jetavane 'nāthapiṇḍadasyārāme | athāyusmān ānando yena bhagavāṃs tenopasaṃkrā<sup>(2)</sup>nta upasaṃkramya bhagavataḥ pādaḥ śirasābhivandya ekānte 'sthād ekānte sthita āyusmān ānando bhagavantam etad avocat |

<sup>1</sup>    bhagavāñ *em.* : bhagavān<sup>0</sup> Ms.

<sup>2</sup>    śrāvastyā<ṃ> *em.* : śrāvastyā Ms.

<sup>3</sup>    'nāthapiṇḍ{e}adasyā<sup>0</sup> Ms.

<sup>4</sup>    <ath>ā<sup>0</sup> *em.* [S<sup>2</sup>; de nas adds T; 爾時 C] : om. Ms. [Ms. might omit only one syllable as: \*rāme thāyusmān ...]

<sup>5</sup>    sthita *em.* : sthitaḥ Ms.

<sup>6</sup>    bhaga<va>ntam *em.* : bhagantam Ms.

<sup>7</sup>    e<ta>d Ms.

<sup>a</sup>    evam mayā śrutam ekasmin samaye bha⊙gavān<sup>0</sup> || ××× || śrāvastyā<sup>(2b5)</sup> viharati sma | jetavane 'nā⊙thapiṇḍ{e}adasyārāme āyusmān ā⊙nando yena bhagavāṃs tenopa<sub>(6)</sub>saṃkrāntaḥ | upasaṃkramya bhagava⊙taḥ pādaḥ śirasā vanditvaikānte '⊙sthāt<sup>0</sup> ekānte sthitaḥ | ā<sub>(7)</sub>yusmān ānando bhagantam e<ta>d avocat<sup>0</sup> |

(D 260a5) **rgya gar skad du | kū ṭa a gā ra sū tra<sup>1</sup> |**

**bod skad du | khang bu brtsegs ba'i mdo |**

thams cad mkhyen pa la phyag 'tshal lo ||

**§1** 'di skad bdag gis thos pa dus gcig na | bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun <sup>(6)</sup>dga' ra ba na bzhugs so | de nas tshe dang ldan pa kun dga' bo bcom ldan 'das gang na ba der song ste phyin nas | bcom ldan 'das kyi zhabs gnyis la spyi bos phyag 'tshal te phyogs gcig tu 'dug go | phyogs gcig tu 'dug nas bcom ldan 'das la tshe <sup>(7)</sup>dang ldan pa kun dga' bos 'di skad ces gsol to ||<sub>(Q 268b3-6)</sub>

### 佛說樓閣正法甘露鼓經

**§1** <sup>(811b15-19)</sup> 如是我聞，一時世尊在舍衛國祇樹給孤獨園，爾時尊者阿難陀發誠諦心，詣世尊所，到佛所已，用彼頭頂禮世尊足，修敬畢已，住立一面。爾時尊者阿難陀白世尊言。

### A house with a finial<sup>a</sup>

**§1** Thus have I heard: At one time<sup>b</sup> the Blessed One stayed at the Grove of Anāthapiṇḍada in the Jeta Wood in Śrāvastī. The Elder Ānanda<sup>c</sup> approached the Blessed One. Having approached him, he bowed his head down to the

<sup>1</sup> Kū ṭa a gā ra sū tra Q : Kū ṭā gā ra sū tra D

<sup>a</sup> For the compound *kūṭāgāra*, see Vreese 1947; cf. also Bollée 1986. For the iconography and terminology of *Kūṭāgāra*, see George 1974: 86 f. Cf. also Thūp(J): 91, n.5; Coomaraswamy 1928: 262-63; Kottkamp 1992: 327 f.; Granoff 1998: esp. 353 f.

<sup>b</sup> For discussion on the opening formula concerning *evam mayā śrutam ekasmin samaye*, see Brough 1950; Samtani 1964-65; Kajiyama 1977; Silk 1989. More recent references see Hinüber 2008: 198, fn.12 (My sincere thanks to Prof. J.-U. Hartmann for the last reference).

<sup>c</sup> C adds 發誠諦心, lit. "with his genuine sincerity generated".

**§2<sup>a</sup>** <sup>ab</sup>1) kiṃ bhadanta bhagavan kuśalamūlaṃ<sup>1</sup> sammā-rjanapradānasya<sup>2</sup>. 2) kiṃ maṇḍalakapradānasya. 3) kiṃ triśaraṇagamanaśikṣāpadānām. 4) kiṃ tathāgatānām añjalikarmaṇaḥ. 5) kiṃ<sup>3</sup> bhadanta bhagavan kuśalamūlaṃ saṃsāre na kṣīyate<sup>4</sup>, na paryādīyate,<sup>5</sup> akṣayaṃ ca nirvāṇam upanayati. 6) kiṃ tathāgatabimbakaraṇāt.

<sup>a</sup> S<sup>2</sup>: kiṃ bhagavan kuśalamūlaṃ sammārjanapradānasya | <sub>(1b3)</sub>kiṃ maṇḍalakapradānasya | kiṃ śaraṇagamanaśikṣāpadānām | kiṃ tathāgatapraṇāmāñjalikarmmaṇaḥ | kiṃ bhadanta kuśalamūlaṃ saṃsāre na kṣīyate na hīya<sub>(4)</sub>te 'kṣayaṃ ca nirvāṇam upanayati | kiṃ tathāgatabimbakaraṇe |

<sup>b</sup> Cf. WYWJ 950c17-21: 世尊，我今未知掃佛塔地所有善根得何福報？四廂塗治，所有善根得何福報？散華燒香供養佛塔，所有善根得何福報？禪四梵行、三歸五戒，所有善根得何福報？“O Bhagavan! I do not yet know: 1) what is the meritorious result (福報) from the entire good cause (*kuśalamūla* 善根) of sweeping clean the place of *Buddhacaitya*? 2) What is the meritorious result from the entire good cause of besmearing (*\*anulepana*) the four sides? 3) Likewise of scattering flowers and burning incense to worship the *Buddhacaitya*? 4) Similarly of practising the holy life (*brahmacarya*) of four meditations (*caturdhyāna*), taking refuge in the triple gems and taking the five vows?” [For item 4 above, cf. RKSū 136-7: ...*triśaraṇagamānopāsakaṣaṃvarabrahmacaryāvāsakuśalamūlapuṇyābhisam*(*skārāṇi*) ...; see also RKP 159.]

<sup>1</sup> kuśala° *em.* : kusala° Ms.

<sup>2</sup> sa<ṃ>mārjana° *em.* : samārjjana° Ms.

<sup>3</sup> ki<ṃ> *em.* : ki Ms.

<sup>4</sup> kṣīyate *em.* : kṣī{yaṃ}<yaṃ>te Ms.

<sup>5</sup> <na paryādīyate> *em.* [zhing yongs su gtugs par mi 'gyur T; cf. §12] : *om.* Ms.

<sup>a</sup> kiṃ bhadanta bhagavan° kusalamūlaṃ sammārjanapradānasya kiṃ maṇḍalakapradānasya kiṃ tri<sub>(8)</sub>śaraṇagamanaśikṣāpadānām | kiṃ tathāgatānām añjalikarmmaṇaḥ | ki bhadanta bhagavan° kuśalamūlaṃ saṃsāre na kṣī{yaṃ}<yaṃ>te | <sub>(3a)</sub>akṣayaṃ ca nirvāṇam upanayati | kiṃ tathāgatabimbakaraṇāt° ||

feet of the Blessed One and stood to one side. Having thus stood, the Elder Ānanda said to the Blessed One: —

**§2** bcom ldan 'das phyag dar bgyis pas dge ba'i rtsa ba cir 'gyur lags | dkyil 'khor bgyis pas cir 'gyur lags | skyabs su mchi ba dang | bslab pa'i gzhi rnams kyi dge bas ni cir 'gyur <sup>(260b)</sup>lags | de bzhin gshegs pa la phyag 'tshal ba'i thal mo sbyar ba'i sug las kyi ni cir 'gyur lags | bcom ldan 'das dge ba'i rtsa ba 'khor bar bas par mi 'gyur zhing yongs su gtugs par mi 'gyur la bas ma 'tshal ba'i<sup>1</sup> mya ngan las 'das pa thob par <sup>(2)</sup>'gyur ba ni gang lags | de bzhin gshegs pa'i sku gzugs bgyis pas ni cir 'gyur lags<sup>2</sup> | <sup>(Q 268b6-269a1)</sup>

**§2** <sup>(811b19-23)</sup> 云何種於清淨善根？云何作曼拏羅？云何歸依受持學處？云何合十指掌、恭敬如來成何善業？世尊，云何輪迴善根不減？云何業盡獲得涅槃<sup>a</sup>？作如來像云何功德？

**§2** 1) What is, O Bhadanta, O Blessed One,<sup>a</sup> the <sup>b</sup>whole-

<sup>1</sup> [Cf. §12: zad mi shes pa]

<sup>2</sup> lags D : lagso Q

<sup>a</sup> 盤 Kr : 槃 FMSY

<sup>a</sup> These two vocatives are often used together, for example: SuvPS(N) 65: *imasya bhadanta bhagavan Suvarṇabhāsottamasya ... vayaṃ bhadanta bhagavaṃś catvāro mahārājāno ... dharmeṇa vayaṃ bhadanta bhagavan ...* Also Sūtra 19,§29.

<sup>b</sup> *kuśalamūla*, lit. 'root for wholesome, root for good'. In Pāli Dhs.180 *kuśalamūla* refers to *alobha*, *adosa*, *amoha*: the meritorious causes for all wholesome deeds. Cf. also MVibh 263a8 ff. DhSk<sup>c</sup> 491c18 ff. (not in DhSk(D)); for the examination of the meaning of *kuśala*/*kusala* in different context, see Cousins 1996: "Good or skilful? *Kuśala* in Canon and Commentary". Here *kuśalamūla* in this sūtra applies a slightly different meaning from above Dhs, but still in line with the meaning of 'cause/root'. While it does not mean the root/cause for all good 'actions', it refers to the cause (ex. *saṃmāraṇa*) for good 'results' (*guṇa/punya/anuśaṃsa*). Cf. §12 below about three kinds of *kuśalamūlāni* which do not decrease in the circle of transmigration and lead to inexhaustible nirvāṇa (*saṃsāre na kṣīyante, na paryādiyate, akṣayaṃ ca nirvāṇam upanayanti*).

**§3<sup>a</sup>** <sup>a</sup>bhagavān āha — pañcānuśamsā<sup>1</sup> ānanda saṃmārjjanapradāne<sup>2</sup>. <sup>b</sup>katame pañca. yad utātmanaś<sup>3</sup> cittam prasīdati; pareṣāṃ ca cittam prasīdati; devatāś cāttamanaso bhavanti<sup>4</sup>; prāsādikasaṃvartanīyaṃ<sup>5</sup> karma kṛtaṃ bhavati upacitam; kāyasya bhedāt<sup>6</sup> sugatau svargaloke deveṣūpadyate.<sup>c</sup> (1)

<sup>a</sup> S<sup>2</sup>: bhagavān āha | pañcānuśamsā saṃmārjjanapradāne | katame pañca | yad utātmacittam prasīda<sub>(1b5)</sub>ti | devatāś cāttamanaso bhavanti | prāsādi©kaṃ saṃvartanīyaṃ karma kṛtaṃ bhavaty upacitam kāyasya ca bhedāt sugatau svargaloke deveṣūpadyate |

<sup>b</sup> Cf. Sūtra 10,§2 (Maṇḍalakānuśamsāsūtra): pañceme bhikṣavo 'nuśamsā maṇḍalapradāne veditavyāḥ. katame pañca. yad uta svacittam prasīdati, parasya cittam prasīdati, devatā āttamanaskā bhavanti, prāsādikaś ca bhavati prāsādikasaṃvartanīyaṃ ca karma karoti upacinoti, kāyasya bhedāt sugatau svargaloke deveṣūpadyate.

<sup>c</sup> Cf. Pāli Vin v.129,37-130,5: pañcānisaṃsā sammajjaniyā, sakacittam pasīdati, paracittam pasīdati, devatā attamanā honti, pāsādikasaṃvattanikaṃ kammaṃ upacinati, kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. apare pi pañcānisaṃsā sammajjaniyā, sakacittam pasīdati, ... [= paracittam pasīdati, devatā] attamanā honti, satthu sāsanaṃ [B<sup>e</sup> satthusāsanaṃ] kataṃ hoti, pacchimā janatā diṭṭhānugatiṃ āpajjati.

**AvŚ(V) 96,11-14 (AvŚ(S) 213,11-214,3):** niṣadya bhagavān bhi-

<sup>1</sup> °ānuśamsā *em.* : °ānuśamsā Ms.

<sup>2</sup> °sa<m>mārjana° *em.* : samārjjana° Ms.

<sup>3</sup> utātmanaś *em.* : uta ātmanaś Ms.

<sup>4</sup> bhavaṃti {upacita} Ms.

<sup>5</sup> prāsādika° *em.* : prasādika° Ms.

<sup>6</sup> bhedā{ta}t° Ms.

<sup>a</sup> bhagavān āha {} | pañcānuśamsā ānanda samārjjanapradāne | katame pañca | <sub>(3a2)</sub>yad uta | ātmanaś cittam prasīdati | pareṣāṃ ca cittam prasīdati | devatāś cāttamanaso bhavaṃti | {upacita} | prasādikasaṃvarttanīyaṃ karmma <sub>(3)</sub>kṛtaṃ bhavati | upacitam kāyasya © bhedā{ta}t° sugatau svarggaloke de©veṣūpadyate ||1||

some root of sweeping clean?<sup>a</sup> 2) What is [the wholesome root] of offering maṇḍala? 3) What is [the wholesome root] of taking refuge in the triple gems and taking the fundamental precepts? 4) What is [the wholesome root] of folding the hands in devotion to the Tathāgata?<sup>b</sup> 5) Which wholesome root, O Bhadanta, O Blessed One, does not become exhausted or come to an end in the cycle of transmigration, and leads to nirvāṇa which is exempt from decay? 6) What [wholesome root] is there from making an image of the Tathāgata?

**§3** bcom ldan 'das kyi s bka' stsal pa | kun dga' bo phyag dar byas pa'i phan yon ni lgar 'gyur te | lnga gang zhe na | kun dga' bo 'di lta ste | bdag gi sems <sup>(260b3)</sup> dang bar 'gyur ba dang | gzhan gyi sems dang bar<sup>1</sup> 'gyur ba dang | lha rnam dga' bar 'gyur ba dang | mdzes pa'i las byas shing bsags pa dang | lus zhig nas bde 'gro mtho ris kyi 'jig rten gyi lha rnam su skye bar 'gyur ro | <sup>(Q 269a1-2)</sup>

**§3** <sup>(811b23-26)</sup> 世尊告言：阿難陀，當於五德而淨修持，又說以何等語？發於自心、發於他心、復令賢聖得心歡喜、善業巍巍所求皆得、身謝命終生善逝天。

**§3** The Blessed One said: “There are five advantages, Ānanda, in offering to sweep clean. What are the five? They are that one’s own heart gladdens; the others’ hearts gladden; the gods become transported with joy; the deed conducive to pleasant (results)<sup>c</sup> is accomplished and accu-

<sup>1</sup> dang bar D : bar Q

<sup>a</sup> I am not sure about the meaning of the translation in C: 云何種於清淨善根？; cf. Tib: *phyag dar byas pa*, ‘cleaning’, WYWJ 950c18: 掃(佛塔地), ‘sweeping clean (the place of Tathāgatacaitya)’.

<sup>b</sup> Cf. MKV 31,15-16: *daśānuśaṃsās Tathāgatacaityāñjalikarmaṇaḥ*; 82: *katame daśānuśaṃsā ... Tathāgatacaityāñjalikarmapranipāte*.

<sup>c</sup> *prāsādikasaṃvartanīya karma*. This is listed as the 6th in a list of 38

kṣūn āmantrayate sma — pañceme bhikṣava ānuśaṃsāḥ saṃmārjane | katame pañca? ātmanaś cittam prasīdati | parasya cittam prasīdati | devatānāṃ manaso bhavati prāsādikam | saṃvartanīyaṃ kuśalamūlam upacinoti | kāyasya ca bhedāt sugatau svargaloke deveṣūmapadyate (! AvŚ(S) °ūpapadyate) | iti pañcānuśaṃsāḥ saṃmārjane ||

**Cīvara(GM) 101,7-11:** uktaṃ bhadanta bhagavatā pañcānuśaṃsāḥ saṃmārjane | katame pañca | ātmanaś cittam prasīdati | parasya cittam prasīdati | devatā āttamanaso bhavanti | prāsādikasaṃvartanīyaṃ kuśalamūlam upacinoti | kāyasya bhedaṭ sugatau svargaloke deveṣūpapadyata iti | (*I am grateful to Prof. Paul Harrison for this reference.*) cf. also MSV-Kṣ<sup>c</sup> Taishō (24)266c11-14.

See also ŚayV 37-38.

Cf. **WYWJ 950c22-26:** 佛告無垢優婆夷言：掃佛塔地，得五福報，何等為五？一者自心清淨，他人見已生清淨心、二者為他所愛、三者天心歡喜、四者集端正業、五者命終生於善道天中。“The Buddha told Wugou (無垢, \*Vimalā?) the laywoman — There are five kinds of meritorious result from sweeping clean the place of *Buddhacaitya*. What are they? Namely, firstly, one’s mind is purified, and the others’ minds are also purified when they see [the place]; secondly, he is beloved by others (\**priyaḥ pareṣāṃ*); thirdly, the gods’ minds gladden; fourthly, favourable acts (?端正業) are accumulated; fifthly, one is reborn after death in a good realm among the gods.”



mulated; he is reborn after death in a happy condition in the celestial world among the gods.”<sup>a</sup> (1)

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kinds of *karma* in *Karmavibhaṅga* (Kudo 2006: 56-57): 5. *asti karma durvarṇṇasaṃvarttanīyaṃ*. 6. *asti karma prāsādikasaṃvarttanīyaṃ*. ... MKV 38,5-20 (item VI) illustrates: *katamat karma prāsādikasaṃvarttanīyam. ucyate. akrodhaḥ, anupanāhaḥ, amrakṣaḥ ... stūpāṅgaṇavihārānām sammārjanam, satataṃ grhasammārjanam ... idaṃ karma prāsādikasaṃvarttanīyam*. In terms of the sweeping clean, MKV lists two sub-items, *stūpāṅgaṇavihārānām sammārjanam*, corresponding to WYWJ and perhaps our passage here, and adds the sub-item of *satataṃ grhasammārjanam* “constantly sweeping clean one’s house”. Cf. also the description in MN.iii.204,25-31 (*Cūḷakammavibhaṅga-sutta*): *idha pana, māṇava, ekacco ... akkodhano hoti anupāyāsabahuḷo bahum pi vutto samāno nābhisajjati na kuppati ... so tena kammaṇa ... pāsādiko hoti. pāsādikasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ akkodhano ...* Therefore the first sub-item (*akrodha*) of MKV corresponds to this passage in MN.

<sup>a</sup> Regarding the five advantages it is noteworthy that Pāli Vin (f.p.) mentions two kinds of *pañcānisamsā*. Their difference lies in the fourth and the fifth items. Another case which contains the same five advantages in the *maṇḍala* offering, see Sūtra 10,§2 (prose section, *Maṇḍalakānuśaṃsāsūtra*) and compare the fifth item in the verse (10,§3).

§4<sup>a</sup> yaḥ kaścīd<sup>1</sup> ānanda prasannacittas<sup>2</sup> tathāgatam uddiśya caturaśramaṇḍalakam<sup>3</sup> kurute, tasyāham ānandottarakurum<sup>4</sup> dvīpaṃ<sup>5</sup> vadāmy aiśvaryādhipatyāya. kāyasya bhedāt trāyastrimśeṣu deveṣūpapadyate<sup>6, ab</sup>

<sup>a</sup> S<sup>2</sup>: yaḥ <sup>(1b6)</sup>kaścīd ānanda prasannacittas tathāgatam uddiśya caturaśramaṇḍalakam kurute | tasyāham ānanda uttarakurudvīpaṃ vadāmy aiśvaryādhipatyāya kāyasya ca bhedāt trāyastrimśe... (*the rest is lost*).

<sup>b</sup> Cf. WYWJ 951a6-8: 若人信佛，於佛塔邊，四方塗地，散華燒香，如是供養，我說彼人身壞命終，生鬱單日，富樂自在。於彼壽終，生炎摩天。—“If someone has belief in the Buddha(s), bedaubes the place around the *Buddhacaitya* in a quadrangular manner (*\*caturaśraṃ upalepana*), scatters flowers and burns incense (*\*vidhūpanadhūpa-gandhāvākīrṇakusuma*) to worship, I foretell that after his death he is to be reborn in the Uttarakuru continent as the sovereign lord. After that he is to be reborn in the heaven of Yāma.”

<sup>1</sup> kaścī{ta}d Ms.

<sup>2</sup> prasanna° *em.* : prasana° Ms.

<sup>3</sup> caturaśra° *em.* : caturasra° Ms.

<sup>4</sup> °ottarakuru<ṃ> *em.* [cf. §5, §6, §19] : °a uttarakuru° Ms.

<sup>5</sup> °d<v>īpaṃ *em.* [cf. §19] : °dīpaṃ Ms.

<sup>6</sup> °ūpapadyate *em.* : °ūpapadyante Ms.

<sup>a</sup> yaḥ kaścī<sub>(3a4)</sub>{ta}d ānanda prasannacittas tathāgata°m uddiśya caturasramaṇḍalakam kurute | ◎ tasyāham ānanda uttarakurudī<sub>(5)</sub>-paṃ vadāmy aiśvaryādhipatyāya | ◎ kāyasya bhedāt° trāyastrimśeṣu de◎veṣūpapadyante ||2||

§4 kun dga' bo gang la la zhig <sup>(260b4)</sup>gis de bzhin gshegs pa'i ched du<sup>1</sup> dkyil 'khor gru bzhi pa byed na de byang gi sgra mi snyan gyi gling gi dbang phyug gi bdag por 'gyur zhing lus zhig nas sum bcu<sup>2</sup> rtsa gsum gyi lha rnam su skye bar 'gyur bar nga smra'o | <sup>(Q 269a2-3)</sup>

§4 <sup>(811b26-29)</sup> 阿難陀，若有發心為於佛故，伸乎供養作四方曼拏羅，我說彼人當來之世，於北俱盧洲為富貴主，身歿<sup>a</sup>之後生忉利天。

§4 I foretell, Ānanda, that whoever offers a quadrangular maṇḍala with respect to the Tathāgata with a pure heart shall become the sovereign lord over the Uttarakuru continent.<sup>a</sup> After death, he is born among the gods in the

<sup>1</sup> [Ms reads ... *tathāgatam uddiśya* in §4 and §6 but *buddham (bhagavantam) uddiśya* in §5 and §7 (Ms omits *bhagavantam* in §7). Noticeably corresponding to this, T translates *de bzhin gshegs pa'i ched du* in §4 and §5, and *sangs rgyas bcom ldan 'das la sems dang bas* in §6 and §7.]

<sup>2</sup> bcu Q : cu D

<sup>a</sup> 歿 Kr : 終 FMSY

<sup>a</sup> The principle here is that the shape of one's rebirth continent and the shape of his face after rebirth correspond to the shape of the offering. The quadrangular shape (*caturaśra*) of a *maṇḍala* offering is identical to one's place of rebirth afterwards, Uttarakuru continent. The continent is square in shape, likewise people's faces. The latter three continents as places of rebirth also match the principle. Cf. AKBh(P) 162, 6-9: ... *uttarakurudvīpaḥ ... yaś ca dvīpo yadākṛtis tadākṛtīny eva tatra manuṣyāṇāṃ mukhāni*. Also Pāli source — Vism-mhṭ B<sup>e</sup> i.243: ...*taṃtaṃnivāsīnaṃ, taṃtaṃparivāradīpavāsīnaṃ ca manussānaṃ mukham pi taṃtaṃsaṇṭhānaṃ ti vadanti*. "And they say that the faces of the people who inhabit each of these and who inhabit the small islands belonging to each have those shapes respectively." (Vism(Ñ): 220, fn.15)

For the size and the shape of Uttarakurudvīpa, 1) ten thousand *yojana* and square — this sūtra, KAS §19 below; AĀś 468c22: 北鬱單越

§5<sup>a</sup>    <sup>a</sup>yaḥ kaścīd ānanda prasannacitto buddhaṃ bhagavantaṃ<sup>1</sup> uddiśyārdhacandrākṛtimaṇḍalakam<sup>2</sup> kurute, tasyāham ānanda pūrvavidehaṃ dvīpaṃ vadāmy aiśvaryādhipatyāya. kāyasya bhedād<sup>3</sup> yāmeṣu deveṣūpapadyate.<sup>a</sup>

<sup>a</sup> Cf. WYWJ 951a3-5: 若人信佛，作半月形，塗佛塔地，散華燒香，如是供養，我說彼人身壞命終，生瞿陀尼，富樂自在。於彼壽終，生兜率天。—“If someone has belief in the Buddha(s), bedaub the place around the *Buddhacaitya* in a halfmoon-shape (\**ardhacandrākṛtim upalepana*), scatters flowers and burns incense to worship, I foretell that after his death he is to be reborn in the Aparagodānīya continent as the sovereign lord. After that he is to be reborn in the Tuṣita heaven (*tuṣiteṣu deveṣūpapadyate*).”

<sup>1</sup> bhagavanta{ṃ}m Ms.

<sup>2</sup> ud<d>iśyārdha° *em.* : udiśya arddha° Ms.

<sup>3</sup> bhedād *em.* : bhedāt° Ms.

<sup>a</sup> yaḥ ka<sub>(3a6)</sub>ścīd ānanda prasannacitto buddhaṃ ◎ bhagavanta{ṃ}m udiśya arddhacandrākṛti◎maṇḍalakam kurute tasyāham ā<sub>(7)</sub>nanda pūrvavidehaṃ dvīpaṃ vadāmy aiśvaryādhipatyāya | kāyasya bhedāt° yāmeṣu deveṣūpapadyate ||3||

heaven of the Thirty-three.<sup>a</sup>

**§5** kun dga' bo gang la la zhig gis de bzhin gshegs  
(260b5) pa'i ched du dkyil 'khor zlum po byed na de nub kyī ba  
lang spyod kyī gling gi dbang phyug gi bdag por 'gyur  
zhing<sup>1</sup> lus zhig nas 'thab bral gyi lha rnam su skye bar  
'gyur bar nga smra'o | (Q 269a3-4)

**§5** (811b29-c3) 阿難陀，若有發心為於佛故伸乎供養，如半月形  
作曼拏羅，我說彼人當來之世，於東勝身洲為富貴主，身歿<sup>a</sup>  
之後生夜摩天。

**§5** <sup>b</sup>I foretell, Ānanda, that whoever offers a halfmoon-  
shaped *maṇḍala* with belief, with respect to the Buddha,  
the Blessed One, shall become the sovereign lord over the  
Pūrvavideha continent.<sup>c</sup> After his death, he shall be born

<sup>1</sup> zhing D : zhir Q

<sup>a</sup> 歿 Kr : 終 FMSY

縱廣十千由旬，其洲方，人面亦爾。（“The North Kuru continent is ten thousand *yojana* in width and length. The continent is square in shape, likewise the faces of the people”); also Adbhuta<sup>c1</sup> 781b21-23; Adbhuta<sup>c2</sup> 782c25-27; Adbhuta(B) 36-7; Adbhuta<sup>d</sup> 196a1-4; ZWJ 786b12-13; XJGJ 784b7-8; and AVS<sup>c1</sup> 651b19-20 (but no mention in AVS 10, AVS<sup>d</sup> and AVS<sup>c2</sup>). **2)** two thousand *yojana* square: AKBh(P) 162, 6-9: *uttarakurudvīpaḥ ... yaś ca dvīpo yadākṛtis tadākṛtīny eva tatra manuṣyāṇāṃ mukhāni*. Similarly NyA 515c25-29. **3)** four hundred thousand miles square — \**Lokasthāna* 277c17-18; LishiYJ 858c5-6. **4)** A circular shape ten thousand *yojana* in diameter— EĀ<sup>c</sup> 590b6-7. **5)** Pāli sources: eight thousand *yojana*, the shape of a chair — cf. Vism(W) 170, §44 (Vism 207,5): *uttarakurū aṭṭhasahassayojanam*. Vism-mhṭ B<sup>e</sup> i.243: *uttarakuru pīṭhasaṇṭhāno*. Cf. AAĀ(W) 222,13 (*yojanāṣṭasahasrāṇi caturaśraḥ kuruḥ samah*).

Such a diverse account is not dealt with in Kloetzli 1983.

<sup>a</sup> Cf. WYWJ reads ‘to be born in the heaven of *Yāma*’.

<sup>b</sup> The content of Tib §5 here = §6 in Ms.; while §6 in Tib = §5 in Ms.

<sup>c</sup> For the size and the shape of *Pūrvavideha* — **1)** three hundred and sixty thousand miles in diameter, circular: \**Lokasthāna* 277c18-20;

§6<sup>a</sup> yaḥ kaścīd ānanda<sup>1</sup> tathāgatam uddiśya vartulaṃ maṇḍalakam kurute, tasyāham ānandāparagodānīyaṃ<sup>2</sup> dvīpaṃ vadāmy<sup>3</sup> aiśvaryādhipatyāya. kāyasya bhedāt tuṣiteṣu deveṣūpapadyate.

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<sup>a</sup> Cf. WYWJ 950c27-951a2: 若人信佛，作圓輪形，塗佛塔地，散花燒香，如是供養，我說彼人身壞命終，生弗婆提，富樂自在。於彼壽終，生化樂天。— “If someone has belief in the Buddha(s), bedaub the place around the *Buddhacaitya* in a circular shape (*\*vartulam upalepana*), scatters flowers and burns incense to worship, I foretell that after his death he is to be born in the Pūrvavideha continent as the sovereign lord. After that he is to be reborn in the heaven of Nirmāṇarati.”

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<sup>1</sup> [T adds *sems dang bas* (= \**prasannacittas*) here; cf. §4, §5 and §7]

<sup>2</sup> ānandā° *em.* : ānanda a° Ms.

<sup>3</sup> vadāmy *em.* : vadamy Ms.

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<sup>a</sup> yaḥ kaścīd ānanda tathāgatam u<sub>(8)</sub>ddiśya varttulaṃ maṇḍalakam kurute tasyāham ānanda aparagodānīyaṃ dvīpaṃ vadamy aiśvaryādhipatyāya | kāyasya bhedāt<sup>o</sup> tuṣiteṣu de<sub>(3b)</sub>veṣūpapadyate || × ||

among the Yāma gods.

**§6** kun dga' bo gang la la zhig gis sangs rgyas bcom  
ldan 'das la sems dang bas<sup>1</sup> dkyil <sup>(260b6)</sup> 'khor zla gam lta bu  
byed na de shar gyi lus 'phags gling gi dbang phyug gi  
bdag por 'gyur zhing lus zhig nas dga' ldan gyi lha rnam  
su skye bar 'gyur bar nga smra'o | <sup>(Q 269a5-6)</sup>

**§6** <sup>(811c3-5)</sup> 阿難陀，若有發心為於佛故伸乎供養，作圓曼拏  
羅，我說彼人當來之世，於西牛貨洲為富貴主，身歿<sup>a</sup>之後  
生兜率天。

**§6** I foretell, Ānanda, that whoever offers<sup>a</sup> a circular  
*maṇḍala* with respect to the Tathāgata shall become the

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<sup>1</sup> sems dang bas D : sems dang pas Q

<sup>a</sup> 歿 Kr : 終 FMSY

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LishiYJ 858c4-5. 2) nine thousand *yojana*, circular shaped: XJGJ 784a23-24; it further mentions 'likewise the people's faces are circular': Adbhuta<sup>C1</sup> 781b19-20; AĀś 468c12-14. 3) Eight thousand *yojana*, halfmoon-shaped: KAS §15 below; DLiquLJ 897c11-12; ZWJ 785c28-29; Adbhuta<sup>C2</sup> 782b27-28; AVS<sup>C1</sup> 651b16-18. 4) halfmoon-shaped, three sides two thousand *yojana*, and the last three hundred and fifty *yojana* — AKBh(P) 161,19-24: *itaḥ pūrveṇa sumerupārśve pūrvaṃ videho dvīpaḥ. so 'rdhacandra ivābhinirvṛtataḥ. ... yathā jambūdvīpasya dve dve yojanasahasre. ... caturthaṃ pārśvaṃ sārthāni trīṇi yojanaśatāni*. AAĀ(W) 222, 10-11: *prāgvideho 'rdhacandravat pārśvātrayaṃ tathā 'syaikaṃ sārthatṛiśatayojanaṃ*. Cf. NyA 515c9-11: "this continent is narrow on its eastern side, wide in the west. Three sides are of the same length. The continent is halfmoon-shaped." Likewise PŚŚ 850c9-11. 5) Nine thousand *yojana*, square: EĀ<sup>C</sup> 590b6. 6) Pāli sources: seven thousand *yojana*, halfmoon-shaped — Vism(W) 170, §44 (Vism 207,4): *aparagoyānaṃ sattasahassayojanaṃ, tathā pubbavidehaṃ*. Vism-mhṭ B<sup>e</sup> i.243: *pubbavideho addhacandasaṇṭhāno*.

<sup>a</sup> Ms does not have *prasannacitto* in §6 and §7 (cf. §§4,5); but T and C still have.

§7<sup>α</sup> yaḥ kaścīd ānanda buddham uddiśya śakaṭākṛtiṃ maṇḍalakam kurute, tasyāham ānanda jambūdvīpaṃ vadāmy<sup>1</sup> aiśvaryādhīpatyāya. kāyasya bhedaṇ<sup>2</sup> nirmāṇarati-  
ṣu<sup>3</sup> deveṣūpapadyate. (2)

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<sup>a</sup> Cf. WYWJ 951a9-11: 若人信佛，作人面形，塗佛塔地，散華燒香，如是供養，我說彼人身壞命終，生閻浮提，富樂自在。壽終生於三十三天。 — “If someone has belief in the Buddha(s), bedaubes the place around the *Buddhacaitya* in the shape of a human face (*\*manuṣya-mukhākṛtiṃ upalepana*), scatters flowers and burns incense to worship, I foretell that after his death he is to be born in the Jambū continent as the sovereign lord. After that he is to be born in the heaven of Thirty-three (*trāyastriṃśeṣu deveṣūpapadyate*).”

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<sup>1</sup> vadāmy *em.* : vadāmi Ms.

<sup>2</sup> bhedaṇ *em.* : bhedaṭ<sup>0</sup> Ms.

<sup>3</sup> nirmmāṇaratiṣu Ms.

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<sup>α</sup> yaḥ kaścīd ānanda buddham uddiśya śakaṭākṛtiṃ maṇḍalakam kurute tasyāham ānanda jambūdvīpaṃ vadāmi aiśvaryādhīpatyāya | kā<sub>(3b2)</sub>yasya bhedaṭ<sup>0</sup> nirmmāṇaratiṣu deve~~XXXXXXXXXX~~sūpapadyate || ×× ||



sovereign lord over the Aparagodanīya<sup>a</sup> continent. After his death, he shall be born among the gods in the Tuṣita heaven.

§7    kun dga' bo gang la la zhig gis sangs rgyas bcom  
ldan 'das la sems dang bas<sup>1</sup> dkyil 'khor shing rta'i <sup>(260b7)</sup>  
dbyibs lta bur byed na de<sup>2</sup> 'dzam bu'i gling gi dbang phyug  
gi bdag por 'gyur zhing lus zhig nas 'phrul dga'i lha rnam  
su skye bar 'gyur bar nga smra'o | <sup>(Q 269a6-7)</sup>

§7    <sup>(811c5-8)</sup> 阿難陀，若有發心為於佛故伸乎供養，如彼車形  
作曼拏羅，我說彼人當來之世，於南閻浮洲為富貴主，身歿  
之後生化樂天。

§7    I foretell, Ānanda, that whoever offers a wagon-  
shaped *maṇḍala* with respect to the Buddha shall become

<sup>1</sup> sems dang bas D : sems dang pas Q

<sup>2</sup> de Q : om. D

<sup>a</sup> For the size and shape of *Aparagodānīya* — 1) three hundred and twenty thousand miles, halfmoon-shaped: \**Lokasthāna* 277c20-21; LishiYJ 858c3-4. 2) eight thousand *yojana* long, halfmoon-shaped: Adbhuta<sup>C1</sup> 781b19-20; EĀ<sup>C</sup> 590b5-6; XJGJ 784a9-10; AĀ<sup>S</sup> 468c4-5. 3) seven thousand five hundred *yojana*, circular: AAĀ(W) 222,12: *godānīyaḥ sahasrāṇi sapta sārḍhāni maṇḍalaḥ*. 4) Circular shape, two thousand five hundred *yojana* in diameter, seven thousand and five hundred *Yojana* in circumference — AKBh(P) 161-162: *godānīyaḥ sahasrāṇi sapta sārḍhāni maṇḍalaḥ*. *itaḥ paścimena sumerupārśve 'paragodānīyo dvīpaḥ sārḍhāni sapta yojanasahasrāṇi sākalyena. maṇḍalaś cāsau pūrṇacandravat. sārḍhe dve madhyam asya. madhyam asyārḍhatṛtīye yojanasahasre*. Likewise NyA 515c24-25; PŚ<sup>S</sup> 850c12-13. 5) nine thousand *yojana*, circular: KAS §17 below; AVS<sup>C1</sup> 651b18-19; it further mentions “also the (circular) shape of people’s faces”: Adbhuta<sup>C2</sup> 782c11-13; DLiquLJ 897c12-13; ZWJ 786a21-22; 6) Pāli sources: seven thousand *yojana*, shape of an *adāsa* [bird] (see Vism(Ñ) 220, fn.15) — Vism(W) 170, §44 (Vism 207,4-5): *aparagoyānam sattasahasrayojanam, (tathā pubbavideham)*. Vism-mhṭ B<sup>e</sup> i.243: *aparagoyānam ādāsasaṇṭhāno*.

§8<sup>a</sup> ayaḥ kaścīd<sup>1</sup> ānanda buddhaṃ śaraṇaṃ gacchati<sup>2</sup>,  
dharmam śaraṇaṃ gacchati, saṃghaṃ śaraṇaṃ gacchati,  
pañca śikṣāpadāni saṃgrhya paripālayati, tasyāhaṃ kuśa-  
lamūlasyānandāprameyam<sup>3</sup> asaṃkhyeyaṃ puṇyaṃ vadā-  
mi. taṃ<sup>4</sup> na śakyaṃ śrāvakaḥ pratyekabuddhaiḥ paryantam

<sup>a</sup> Cf. WYWJ 951a14-20: 無垢當知，若人入禪修四梵行，歸佛法僧，受持五戒，我說彼人無量無數善根，福報無窮無盡，後得涅槃。無垢當知，若人歸依聲聞緣覺，修集戒聚，不能如是無盡涅槃，何以故？受持五戒、禪四梵行，所得果報，唯除涅槃，更無處受，以福多故。— “If someone practises the holy life (*brahmacarya*) of four meditations (*dhyāna*), takes refuge in the Buddha, dharma and the order (*saṃgha*), takes and keeps the five moral conducts (*pañcaśikṣāpadāni*), I proclaim that his root/cause for good (*kuśalamūla*) is incalculable and immeasurable, and its result is infinite and endless. Afterwards he achieves *nirvāṇa*. O Wugou, it should be known that one cannot achieve such an extent of *nirvāṇa*, if he takes refuge in the Śrāvakas or Pratyekabuddhas, and follows the body of moral codes (*\*śīlaskandha*). What is the reason? For only *Nirvāṇa* and nothing else is the result (*phala*) of taking the five moral conducts and living the holy life of four meditations. This is because there is so much merit.” [I assume this means that if he takes refuge in the triple gems, or the Buddha, rather than Śrāvakas etc.] Cf. also XJGJ and ZWJ.

<sup>1</sup> kaścīd *em.* : kaścīt<sup>0</sup> Ms.

<sup>2</sup> ccha gacchati Ms.

<sup>3</sup> °ānandā° *em.* : °ānanda a° Ms.

<sup>4</sup> taṃ *em.* : tan Ms.

<sup>a</sup> yaḥ kaścīt<sup>0</sup> ānanda buddhaṃ śaraṇaṃ ccha gacchati <|>  
dharmmaṃ śara<sub>(3b3)</sub>ṇaṃ gacchati | saṃghaṃ śaraṇaṃ gacchati | ◎  
pañca śikṣāpadāni saṃgrhya paripā◎layati | tasyāhaṃ kuśalamū-  
lasyā<sub>(4)</sub>nanda aprameyam asaṃkhyeyaṃ puṇyaṃ ◎ vadāmi | tan  
na śakyaṃ śrāvakaḥ pratyeka◎buddhaiḥ paryantam upagrhitam |  
yā<sub>(5)</sub>vannirvāṇaparyanta vadāmi |

the sovereign lord over the Jambū continent<sup>a</sup>. After his death, he shall be born among the gods in Nirmāṇarati<sup>b</sup> heaven.

**§8** kun dga' bo gang la la zhig gis sangs rgyas la skyabs su 'gro ba dang | gang chos dang | dge 'dun la skyabs su <sup>(261a1)</sup>'gro zhing bslab pa'i gzhi rnams kyang<sup>1</sup> mnos nas yongs su srung bar byed na kun dga' bo dge ba'i rtsa ba de'i<sup>2</sup> bsod nams ni dpag tu med cing grangs med par nga smra ste | nyan thos dang | rang sangs rgyas thams cad kyis mya ngan las 'das pa'i mthar <sup>(2)</sup>thug pa'i bar du mtha' gzung bar mi nus par nga smra'o | <sup>(Q 269a7-b1)</sup>

**§8** <sup>(811c8-11)</sup>阿難陀，若有歸依於佛及以法僧、護持淨戒，我

<sup>1</sup> gzhi rnams kyang D : gzhi rnams Q

<sup>2</sup> de'i D : da'i Q

<sup>a</sup> For the size and the shape of *Jambūdvīpa* — **1)** two hundred and eighty thousand miles, wide in the north, narrow in the south: \**Lokasthāna* 277c21-278a1; LishiYJ 858c2-3. **2)** seven thousand *yojana*, wide in the north, narrow in the south, like the shape of a wagon: AVS<sup>C1</sup> 651b15-16; KAS §13 below; DLiquLJ 897c10-11; XJGJ 783c 22-23; adding 'such is the shape of people's faces': Adbhuta<sup>C1</sup> 781b7-8; Adbhuta<sup>C2</sup> 782b13-15; ZWJ 785c6-8; AĀś 468b23 (AĀś might be corrupted?: 其洲北邊廣大。南方如車人面亦爾: "This continent is broad in the north, the south is like a wagon, likewise the shape of people's faces". **3)** Wide in the north, narrow in the south, like the shape of a wagon, the south is only three and a half *yojanas* wide, the other three sides are equally two thousand *yojanas*—AKBh(P) 161,12-16: *jambūdvīpo dvisāhasras tripārśvaḥ śakaṭākṛtiḥ. ... sārdhatriyojanaṃ tv ekaṃ*; AAĀ(W) 222,9-10: *jambūdvīpo dvisāhasras tripārśvaḥ śakaṭākṛtiḥ. sārdhaṃ triyojanaṃ tv ekaṃ*. NyA 515c16-18; PŚŚ 850c4-6. **4)** seven thousand *yojanas* wide, twenty-one thousand *yojanas* long: EĀ<sup>C</sup> 590b4-5. **5)** Pāli sources: ten thousand *yojana*, the shape of a wagon — Vism(W) 170, §44 (Vism 207,2-4): *tāvatiṃsabha-vanaṃ dasasahassayojanaṃ, tathā asurabhavanaṃ, avīci mahānirayo, jambudīpo ca*. Vism-mhṭ B<sup>e</sup> i.243: *jambudīpo sakaṭasaṇṭhāno*.

<sup>b</sup> Lit. '(gods) enjoying pleasures provided by themselves'.

upagr̥hītum<sup>1</sup> yāvannirvāṇaparyantam<sup>2</sup> vadāmi.<sup>a</sup>

§9<sup>a</sup> atha bhagavān āyusmata<sup>3</sup> ānandasya cetasā<sup>4</sup> cittam<sup>5</sup>  
vijñāya<sup>6b</sup> raktakamalavimalāmalakomaladala<sup>7</sup> malāpagata<sup>8</sup>-  
kimśukāśokapallavatanutāmrapaṭṭasadr̥śaviśālāyata<sup>9</sup>jih-  
vayā sarvaṃ mukham ācchādyā yāvat keśaparyantam<sup>10</sup>

<sup>a</sup> Cf. Āryamahākaruṇāpuṇḍarīkasūtra quoted in Śikṣ(V) 164,10-11 (quoted verbatim): ... sattvā buddham ālambya ākāṣe ekapuṣpam api kṣepsyanti tad apy ahaṃ kuśalamūlaṃ nirvāṇaparyavasānaṃ vadāmi ||

Cf. also MJM p.181, v.49:

sarve 'virahitā buddhair bodhisattvaiḥ sadāpi te |  
yāvannirvāṇaparyantam bhaveyuh sadguṇodyatāḥ ||

<sup>b</sup> Cf. expressions in Divy(V) 499,8: komalavimalakamaladalavilāsālasābhyām; MV I 99,14: kamaladalasadṛśanayanam; BHSD s.v. kamaladalavimalanakṣatrarājasamkusumita; also Pāli It-a ii.56,24: kamaladalasadisamudulohitatanujivhatā.

<sup>1</sup> upagr̥hītum em. [BHS. Skt. upagrahītum; BHSG p.211a and §36.9 list 'udgr̥hītum', cf. also MJM p.280, v.574 'parigr̥hītum'; LV(H) 560,12: 'pratigr̥hītum'] : upagr̥hītaṃ Ms.

<sup>2</sup> °paryanta<m> em. : °paryanta Ms.

<sup>3</sup> āyusm{ā}ata Ms.

<sup>4</sup> ceta{sye}sā Ms.

<sup>5</sup> citta<m> em. : citta Ms.

<sup>6</sup> rakta° em. [cf. MW; pad ma dmar po T; 紅蓮花 C] : vaktra° Ms. [r/v mistaken]

<sup>7</sup> <°dala°> em. [cf. 'dab ma T; cf. also MW s.v. 'komaladala'] : om. Ms.

<sup>8</sup> °malāpagata° em. : °malāpagata° Ms.

<sup>9</sup> °viśālāyata° em. [chu zheng gab pa T] : °viśadāyata° Ms.

<sup>10</sup> °paryantam em. : °paryantaṃ Ms.

<sup>a</sup> atha ◎ bhagavān<sup>0</sup> āyusm{ā}ata ānandasya ce◎ta{sye}sā citta vijñāya vaktrakama<sub>(3b6)</sub>lavimalāmalakomalamalāa ◎ pagatakimśukāśokapallavatanutā ◎ mrapaṭṭasadr̥śaviśadāyatajihva<sub>(7)</sub>yā sarvaṃ mukham ācchādyā yāvat<sup>0</sup> keśaparyantaṃ upādāya ānandam uvāca | dr̥ṣṭa tvam ānanda nandi kasya cittam || mṛṣāvādinah piśu-na<sub>(8)</sub>vacanaḥ paruṣavacanaḥ sambhi{pra}nnapralāp{ī}ikasya evaṃ-virājajihvā no bhadanta {bhagavan<sup>0</sup>} satyavād{ī}ino hy ānanda ta-thāgatā arhantaḥ sam<sub>(4a)</sub>myakasambuddhāḥ |

說彼善根福無量無邊，一切聲聞及與緣覺，盡涅槃<sup>α</sup>際無能較量。

**§8** I declare, Ānanda, that the merit of his wholesome root is immeasurable and unlimited, who takes refuge in the Enlightened One, the dharma, and in the order, takes and keeps the five moral conducts.<sup>a</sup> I declare that the Śrāvakas and the Pratyekabuddhas are unable to comprehend the extent [of the merit being] up to the extent of Nirvāṇa.<sup>b</sup>

**§9** de nas bcom ldan 'das kyis tshe dang ldan pa kun dga' bo'i sems thugs su chud nas ljags pad ma dmar po'i 'dab ma dri ma med cing lo ma 'jam pa dang | mtshal dmar po dang | shing mya ngan 'tshang <sup>(261a3)</sup>gi lo ma dang | zangs kyi glegs ma srab mo dang 'dra la chu zheng gab pas zhal gyi dkyil 'khor dbu'i skra mtshams la thug pa'i bar thams cad du brkyang nas kun dga' bo la bka' stsal pa | kun dga' bo khyod kyis brdzun du smra ba dang | phra ma dang | tshig rtsub <sup>(4)</sup>po dang | tshig kyal pa smra ba la lce 'di lta bu mthong ngam | btsun pa ma lags so | kun dga' bo de bzhin

<sup>α</sup> 盤 Kr : 槃 FMSY

<sup>a</sup> Cf. also XJGJ 785a10 f. and ZWJ 787b11 f. In these two versions of one *sūtra*, the subject is: how much merit there is in taking refuge in the triple gems. The pattern of the answer is similar to §13-§24, in that they compare *triśaraṇagamaṇa* with the merit from making offerings to as many *srotāpannas*, ... *pratyekabuddhas* and even up to the *buddhas* when alive, or to as many of their relics and *stūpas* after their death, as the four continents or the like can contain. But XJGJ and ZWJ go on to emphasize that the merit of taking refuge is much more than that in offering the above-mentioned; the merit of taking five *śikṣāpadāni* is much higher than that of taking refuge; that of taking *śrāmaṇerasaṃvara* or *śrāmaṇerīsaṃvara* ... *bhikṣuṇīsaṃvara*, and up to *bhikṣusaṃvara*, (each latter) is much higher than the former.

<sup>b</sup> The meaning of T and C is obscure, likewise the sentence in Ms.

upādāyānandam<sup>1</sup> uvāca<sup>a</sup> — dr̥ṣṭā<sup>2</sup> <sup>3</sup>tvayānanda<sup>4</sup> kasya cin<sup>5</sup>  
mr̥ṣāvādinaḥ piśunavacasaḥ<sup>6</sup> paruṣavacasaḥ<sup>7</sup> <sup>8</sup>sambhinna-  
pralāpikasyaivaṃvirājā<sup>9</sup> jihvā? no bhadanta<sup>10</sup>. satyavādi-  
no<sup>11</sup> hy ānanda tathāgatā arhantaḥ samyaksambuddhāḥ<sup>12</sup>.<sup>b</sup>

<sup>a</sup> Cf. Divy(V) 43,31-44,2: tato bhagavatā mukhāt jihvām nirnamayya sarvaṃ mukhamaṇḍalam ācchāditam yāvat keśaparyantam upādāya, sa ca brāhmaṇo 'bhihitaḥ — kiṃ manyase brāhmaṇa yasya mukhāt jihvām niścārya sarvaṃ mukhamaṇḍalam ācchādayati, api tv asau cakravartirājyaśatasahasrahetor api saṃprajānan mr̥ṣāvādām bhāṣeta? no bho gautama.

<sup>b</sup> Cf. WYWJ 951a20-29: 世尊爾時如是說已，無垢優婆夷心生疑念，默而無言，爾時世尊知心念已，即從面門出廣長舌，遍覆自面二耳二眼并二鼻已，遍覆虛空，覆虛空已，還攝入口，攝入耳已，復語無垢優婆夷言：汝頗曾見妄語之人、兩舌惡口綺語之人，有如是色舌相以不？爾時無垢優婆夷既聞是語，從坐而起，合掌向佛白言：世尊、未曾見也，有實語者，未有此舌，況妄語人，唯除如來應正遍知，無始已來常實語故，得如是舌。— “After the Blessed One had spoken thus, doubt arose in the mind of the lay-woman Wugou. She was silent and said nothing. Having perceived her doubt, the Blessed One extended his long, wide tongue from his face, to cover all over his two eyes, two ears and two nostrils, and even to further fill up the whole space further. Having done so, he then retracted the tongue into his mouth and asked Wugou the lay-woman — “Have you ever seen one who speaks falsely, slanders, speaks harshly or talks idly, who has such colour and characteristics of the tongue?” Then having heard this, Wugou the lay-woman rose from her seat and replied with her hands folded in respect: “No, Bhagavan! I

<sup>1</sup> upādāyā° *em.* : upādāya ā° Ms.

<sup>2</sup> dr̥ṣṭā *em.* : dr̥ṣṭa Ms.

<sup>3</sup> tvayā° *em.* : tvam Ms.

<sup>4</sup> ānanda *em.* : ānanda nandi Ms.

<sup>5</sup> kasya cin *em.* [cf. 誰 ‘who’ C] : kasya cittaṃ Ms.

<sup>6</sup> °vacasaḥ *em.* : °vacanaḥ Ms.

<sup>7</sup> °vacasaḥ *em.* : °vacanaḥ Ms.

<sup>8</sup> sambhi{pra}nna° Ms.

<sup>9</sup> °pralāpikasyaivaṃvirājā *em.* : °pralāp{ī}ikasya evaṃvirāja° Ms.

<sup>10</sup> bhadanta {bhagavan°} Ms.

<sup>11</sup> °vād{ī}ino Ms.

<sup>12</sup> samyak° *em.* : saṃmyaka° Ms.

gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs  
rgyas rnam ni bden pa gsung ba yin no | (Q 269b1-3)

**§9** <sup>(811c12-16)</sup>爾時世尊告尊者阿難陀：隨汝意知，彼紅蓮花柔軟無垢，無憂樹葉銅色微妙，我舌如彼舒覆面門、乃至髮際，如汝所見，阿難陀，誰以妄語綺語惡口兩舌，而能有此？如來應正等覺，語唯真實，舌乃如是。

**§9** Then the Blessed One mentally perceived the thought<sup>a</sup> of the Elder Ānanda and said to Ānanda after he covered all of his face even up to his hairline with his wide and long tongue, as stainless as the red lotus, as spotless as the tender-leafed [lotus], as unblemished as *Kimśuka* [blossom], as fine as the shoot of the *Aśoka* tree,<sup>b</sup> and like a red copper plate. — “Have you, Ānanda, seen that any one who speaks falsely, slanders, speaks harshly or talks idly has such a brilliant<sup>c</sup> tongue?” “No, bhadanta.” “For Tathāgatas, the worthy ones and perfectly enlightened ones, are the ones who speak the truth, Ānanda!”<sup>d</sup>

<sup>a</sup> Most likely the doubt generated in him when he heard the statement of §8. Cf. WYWJ f.p. passage.

<sup>b</sup> For ‘*malāpagata*’ expressions, cf. Pāli Nett 10,2-3: *parisuddhan ti nim-malaṃ sabbamalāpagataṃ ...*; BBh(W) 334,25-26: *dauḥṣīlyamalāpagat-tatvād*.

*Kimśuka*, see Syed 1990: 204-207 for detail. p.207: “... und die spitz zulaufenden Blüten gleichen züngelnden Flammen”. [I am grateful to Prof. Lambert Schmithausen for this reference.]

*Aśokapallava*, cf. Pāli Ap-a 494,23-4: ‘*jātapallavakomaḷan’ ti asokapallavapattakomaḷam iva mudukan ti attho*. Ap-a 466,12: ‘*te kisalayā’ ti te asokapallavā*. also PED(C) s.v. *kisalaya*; Syed 1990: 78 — *aśokanavapallavaraktahastaṃ*; 81: “die jungen Blätter sind weich und zart rötlich getönt”.

<sup>c</sup> Cf. Tib. *lce ’di lta bu*, \**evaṃvidhā jihvā*, “such a tongue”.

<sup>d</sup> Cf. *Dīrghanakhapariṇcchāsūtra*, Sūtra 11,§4 (5) about the former action of *mṛṣāvādaṃ prahāya* and the result of *jihvayā sarvamukha-maṇḍalam ācchādayati*. See also the episode in MPPU I 462 about the *prabhūtajihvā* and *mṛṣāvāda*. According to some source quoted

(3)

§10<sup>a</sup> ye kecid ānanda prāñjaliṃ<sup>1</sup> kṛtvā namo nama<sup>2</sup> tas-  
mai bhagavate<sup>3</sup> tathāgatāyār hate samyaksambuddhāyeti<sup>4</sup>  
namaskāraṃ kariṣyanti<sup>5</sup>, te mayā sattvāḥ<sup>6</sup> parigrhītāḥ<sup>7</sup> pa-  
rinirvāpitāḥ. alpotsuko 'haṃ<sup>8</sup> teṣāṃ sattvānām arthe. tat  
kasya hetoḥ. tathā hy ānanda tathāgatasya †dharmadhā-  
tuh<sup>9</sup> supraṭiṣṭhitāḥ<sup>10</sup>. tasya supraṭiṣṭhitatvāt<sup>11†</sup> prāñjalikara-

have never seen this. One who speaks truthfully has not such a tongue, let alone the one who speaks falsely. Only the Tathāgatas, the perfectly enlightened ones, have such a tongue for they have been speaking the truth since time immemorial.”

<sup>1</sup> prāñjali<ṃ> em. : prāñjali° Ms.

<sup>2</sup> nama<s> em. : nama Ms.

<sup>3</sup> bha<ga>vate em. : bhavate Ms.

<sup>4</sup> °sambuddhāyeti em. : °sambuddhāya iti Ms.

<sup>5</sup> kar{oj}iṣyaṃti Ms.

<sup>6</sup> sattvā<ḥ> em. : satvā Ms.

<sup>7</sup> parigrhītāḥ em. : parigrhitāḥ Ms.

<sup>8</sup> <'>haṃ em. : haṃ Ms.

<sup>9</sup> dharmadhātu<ḥ> em. [chos kyi dbyings ni T] : dharmadhātu° Ms.

<sup>10</sup> supraṭiṣṭhit<itaḥ> em. [shin tu rab tu gnas pa yin no T] : supraṭiṣṭha Ms. [T has similar pattern as SN.ii.56 parallel, except with the word 'shin du rab tu gnas pa', which corresponds to the corrupted 'supraṭiṣṭha' in Ms. rather than 'suppaṭividdhā' in SN. Therefore the text is reconstructed by the witness of T and the help of SN.]

<sup>11</sup> <tasya supraṭiṣṭhitatvāt> em. [cf. de shin du rab tu gnas pa'i phyir

<sup>a</sup> ye kecid ānanda prāñjalikṛtvā namo nama tasmai bhavate tathā-  
gatāyār hate samyaksambuddhāya iti namaskāraṃ kar{oj}iṣyaṃti  
| <sub>(4a2)</sub>te mayā satvā parigrhitāḥ | ✖✖✖✖✖✖ parinirvāpitāḥ | alpotsuko haṃ ✖✖✖✖✖✖ teṣāṃ satvānām arthe | tat<sup>o</sup> kasya <sub>(3)</sub>hetoḥ  
tathā hy ānanda tathāgata<sup>o</sup>sya dharmmadhātusupraṭiṣṭha prā-  
ñjalikara<sup>o</sup>ṇam api na praṇasyati | prāgeva<sub>(4)</sub> dānādhikaraṇaṃ ya-  
syānanda yad a<sup>o</sup>pi tat<sup>o</sup> puruṣasya svakaṃ bhaviṣyati | da<sup>o</sup>rvvī-  
prakhyālanamātrakaṃ vā | śa{rā}rā<sub>(5)</sub>vaprakhyālanamātrakaṃ vā |  
kumbhī<sup>o</sup>prakhyālamātrakaṃ vā | yad api yady asā<sup>o</sup>v avaṃcitta  
pipīlikāspandanikā<sub>(6)</sub>yāṃ prakṣipet<sup>o</sup> yatra saṃnīśritā<sup>o</sup>ḥ prāṇinas  
tad anena sukhitā bhavantv<sup>o</sup> iti | tato py aham ānanda puṇya-  
syā<sub>(7)</sub>vadvāram vadāmi | kaḥ punar vādo manuṣyabhūtāya |



**§10** kun dga' bo gang la la thal mo sbyar te | bcom <sup>(5)</sup>ldan  
 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs  
 pa'i sangs rgyas de la<sup>1</sup> phyag 'tshal lo | phyag 'tshal lo zhes  
 phyag 'tshal bar byed na sems can de dag ngas yongs<sup>2</sup> su  
 bzung zhing yongs su mya ngan las bzlas pa yin no | sems  
 can <sup>(6)</sup>de rnams la<sup>3</sup> ni nga thugs khral chung pa<sup>4</sup> yin no | de  
 ci'i phyir zhe na | kun dga' bo 'di ltar de bzhin gshegs pa'i  
 chos kyi dbyings ni shin du rab tu gnas pa yin no | de shin  
 du rab tu gnas pa'i phyir thal mo sbyar ba yang chud za  
 bar mi 'gyur na sbyin pa la sogs <sup>(7)</sup>pa byed pa lta smos  
 kyang ci dgos || kun dga' bo ltos shig | skyes bu zhid la rang  
 gi gzar bu bkrus pa tsam 'am<sup>5</sup> | phor bu bkrus pa tsam pa  
 'am | phru ldog bkrus pa tsam gang yin pa de yang yod la |  
 gal te de 'di snyam du | 'di na gnas pa'i srog chags <sup>(261b)</sup>  
 thams cad 'dis bde bar gyur snyam du sems shing stor  
 khung du 'bor bar<sup>6</sup> byed na kun dga' bo 'on kyang bsod  
 nams skye ba'i sgor 'gyur bar nga smra na mir<sup>7</sup> gyur pa lta  
 smos kyang ci dgos | (Q 269b3-8)

**§10** <sup>(811c16-23)</sup>阿難陀，若有歸命合掌頂禮於彼世尊如來應正等  
 覺，作此歸依者，彼之有情為我救度。何以故？阿難陀，如  
 來法界而決定故，若有誠心決定合掌禮拜及以布施，阿難  
 陀，又復有人如洗其手及滌諸器，同此少時發利生心，願彼  
 所有一切眾生悉得安樂，阿難陀，我說此人開於福門，閉於  
 惡趣。

- 
- <sup>1</sup> de la D : da la Q  
<sup>2</sup> yongs D : longs Q  
<sup>3</sup> rnams la D : rnams Q  
<sup>4</sup> chung pa D : chud pa Q  
<sup>5</sup> tsam 'am Q : tsam mam D  
<sup>6</sup> 'bor bar D : 'bod bar Q  
<sup>7</sup> mir D : mi'a Q
- 

in MPPU, when one's tongue can reach his nose, he speaks only  
 truth, let alone as far as the hairline.

ṇam api na praṇaśyati<sup>1</sup>, prāgeva dānādikaraṇam<sup>2</sup>.<sup>a</sup>  
 paśyānanda,<sup>3</sup> yad api tat puruṣasya svakaṃ bhaviṣyati  
<sup>4</sup>darvīprakhyālanamātrakaṃ vā <sup>5</sup>śarāvaprakhyālanamā-  
 trakaṃ vā kumbhīprakhyālanamātrakaṃ<sup>6</sup> vā, yad api yady

<sup>a</sup> J.-U. Hartmann kindly draws my attention to VAV 3.12 (p.145-6) and the references mentioned there:

tathā supratividdhas te dharmadhātu-ḥ kṛtaḥ kṛtim |  
 yac cittotpādamātreṇa svairam te sarvam ṛdhyati ||  
 SN ii.56,4-6: sā hi bhikkhu sāriputtassa dhammadhātu suppaṭividdhā. yassā dhammadhātuyā suppaṭividdhattā divasaṃ ce paḥaṃ ... cf. Pāli commentary glosses on the subject, Ps-pt B° i.66: yassā ca dhammadhātuyā suppaṭividdhattā desanāvīlāsappatto hoti. *ibid.* i.75-76: dhammadhātuyā ti sammāsambodhiyā. ... suppaṭividdhattā ti suṭṭhu paṭividdhabhāvato, sammā adhigatattāti attho. i.269: tassā pana suṭṭhu saccasampaṭivedhavasena laddhattā suppaṭividdhattā ti.

Cf. MAV(W) 1a.6 (II p.64): kiṃ nu bhagavato dharmadhātuḥ supratividdhaḥ |

*It might help to see some other expressions focusing on the meaning of 'penetrate(d)', 'establish(ed)' and 'dharmadhātu':*

GV(V) ch.1 v.39 (p.20,3-4): tathaiva digmukhaṃ ratnamaṣṭāṅgaṃ supratīṣṭhitam | tathāpy asaṅgapradyoto dharmadhātuvavabhāsa-  
 naḥ ||

GV(V) ch.54 v.2 (p.372): sarveṣa yo jinasutāna mahāyaśānāṃ

mahājñānagocara vimokṣapratīṣṭhitānāṃ |

ye dharmadhātu vicaranti asajjamānā

āvāsu teṣaṃ ayam apratipudgalānāṃ ||

SuvPS(N) 156: dharmadhātupraveśena praveṣṭavyaṃ tadantaram |

yatra dharmātmakastūpaṃ gambhīraṃ supratīṣṭhitam || 6

T] : om. Ms.

<sup>1</sup> praṇaśyati *em.* : praṇasyati Ms.

<sup>2</sup> dānādi° *em.* [cf. la sogs pa T] : dānādhi° Ms.

<sup>3</sup> paśyā° *em.* [cf. ltos shig T] : yasyā° Ms.

<sup>4</sup> [°prakhyālana°: cf. BHSD; Skt. °prakṣālana°]

<sup>5</sup> śa{rā}rāva° Ms.

<sup>6</sup> °prakhyāla-na° *em.* : °prakhyāla° Ms.

**§10** Ānanda, whoever folds his hands in devotion and pays homage thus: “I pay homage to the Blessed One, Tathāgata, the worthy one, the fully enlightened one”, shall be accepted and caused to be emancipated by me. I have little concern for the welfare of these beings. What is the cause? For, Ānanda, †the Tathāgata has thoroughly established<sup>a</sup> the realm of truth. Because of its thorough establishment,† even folding hands in devotion (to him) does not perish, let alone giving and the like.<sup>b</sup>

Behold, Ānanda, even if a person himself should throw his only scrap<sup>c</sup> from rinsing off a ladle, from rinsing off a plate or from rinsing off a pot into an army of marching ants<sup>d</sup>, thinking thus: “may the animate beings living in

<sup>a</sup> *Supratīṣṭhita*. That *dharma(dhātu)* was discovered, penetrated by the Tathāgata can be attested in SN. f.p. However, the concept that Tathāgata has thoroughly established the *dharmadhātu* and that an action like folding the hands in devotion to him is established in this and does not perish, seems to be a *Tathāgatagarbha* thought.

<sup>b</sup> The following paragraph (and perhaps also §11?) expounds further mainly on the subject of ‘giving’, with some reference to abstinence from killing, from mere ants up to the order (*saṃgha*): their results, though great, will all ‘perish’. Despite the fact that these passages make sense, one would expect them to be more to the point regarding [the wholesome root] of folding the hands in devotion to the Tathāgata” (§2.4).

§11 is problematic in the context if read within the framework of §10, i.e. the answer to the fourth question about giving to the order in §11 contradicts §12: ‘the wholesome root planted in the order does not decrease nor become exhausted ... If it is read with §12, too much emphasis is placed on the order before the main subject of the triple gems. In short, §§10-11 do not read ‘comfortably/smoothly’ in this context. Further discussion will follow in Volume II.

<sup>c</sup> *-mātraka*, ‘an (only) sum’. From the context it refers to something (left over) from rinsing off a ladle or a pot, so I translate it as ‘only scrap’.

<sup>d</sup> *pipilikāsyandanikāyām*: not in T and C.

asāv<sup>1</sup> evaṃcittāḥ<sup>2</sup> pipīlikāsyandanikāyām<sup>3</sup> prakṣipet — ye  
'tra<sup>4</sup> saṃniśritāḥ prāṇinas te 'nena<sup>5</sup> sukhitā bhavantv iti,  
tato 'py aham ānanda puṇyasyāyadvāraṃ<sup>6</sup> vadāmi, kaḥ  
punar vādo manuṣyabhūtāya.

§11<sup>a</sup> traya ima<sup>7</sup> ānandāntarakalpāḥ<sup>8</sup>. katame trayāḥ. śas-  
trāntarakalpo<sup>9</sup> rogāntarakalpo durbhikṣāntarakalpaś ca.  
tatrānanda<sup>a</sup> yenaikadivasam api prāṇātipātaprativiratiḥ

<sup>a</sup> AKBh(P) 188,17-19: yenaikāham api prāṇātipātaviratiḥ samrakṣitā  
bhavati ekaharītāḥ vā saṃghāyaikapīṇḍapāto vā satkṛtyānupra-  
datto bhavati sa teṣu śastrarogadurbhikṣāntarakalpeṣu notpadyata  
iti. Honjō 1984: [107], *sources of AKUp is 'silent'*; Pāsādika 1989: [258]  
(p.72) — “Quelle unbekannt”.

SAH 959b29-c3: 如是說者：若於今世一日一夜持不殺戒，終不生彼刀  
兵劫中，一呵黎勒果施僧福田，終不生彼疫病劫中，若以一食施僧福  
田，終不生彼饑饉劫中。(This is almost compatible with our Ms. It does  
not specify the source either). Cf. also SAH(D) I 731. Also MVibh 693b7-  
13. MilejingYY (彌勒經遊意) 267b10-13, and YuqieshiLZ (瑜伽師地論  
略纂) 14c24-27.

Cf. with some differences: YuqielJ (瑜伽論記) 327a25-28 — 有餘經言：  
由施眾生一搏食故不生飢饉劫中，由施眾僧一可梨藥不墮疫病劫中，  
由一日夜持不殺戒不墮刀兵劫中。(some sūtra says: He who offers

<sup>1</sup> evaṃ° *em.* [cf. 'di snyam T] : avam° Ms.

<sup>2</sup> °citta<h>° *em.* : °citta° Ms.

<sup>3</sup> °syanda° *em.* : °spanda° Ms. [sy/sp similar]

<sup>4</sup> ye 'tra° *em.* [cf. 'di na T] : yatra Ms.

<sup>5</sup> te 'nena° *em.* [cf. thams cad 'dis T] : tad anena Ms.

<sup>6</sup> °āyadvāraṃ° *em.* [cf. skye ba'i sgor T; BHSD s.v.] : °āyadvāram Ms.

<sup>7</sup> ima° *em.* : ime Ms.

<sup>8</sup> ānandā° *em.* : ānanda a° Ms.

<sup>9</sup> °ānta<ra>kalpo° *em.* : °āntakalpo Ms.

<sup>a</sup> traya ime ānanda antarakalpāḥ | katame trayāḥ | śastrāntakalpo  
rogāntarakalpo<sup>(a)</sup> durbhikṣāntarakalpaś ca | tatrānanda yenaikadi-  
vasam api prāṇātipātaprativiratiḥ | samādāya varttitā bhavanti | sa  
śastrāntarakalpo<sup>(ab)</sup> notpadyate | yenaikāpi harataḥ saṃghaḥ prati-  
pāditā bhavati sa rogāntarakalpo notpadyate | yenaikāpi kaṭuccha-  
bhikṣā saṃghāya da<sup>(c)</sup>ttā bhavati sa durbhikṣāntarakalpo notpad-  
yate |

there be happy with this!”, even from that, Ānanda, I declare [it to be] the source of the origin of merit, let alone [a gift] to a human being<sup>a</sup>.

§11 kun dga' bo gsum po 'di dag ni bar gyi bskal pa<sup>1</sup> dag yin no | gsum <sup>(261b2)</sup>gang zhe na | mtshon gyi bar gyi bskal pa dang | nad kyi bar gyi bskal pa dang | mu ge'i bar gyi bskal pa'o | kun dga' bo de la gang gis nyi ma gcig cig srog gcod pa spong zhing yang dag par blangs te | gnas par byed na de mtshon gyi bar gyi bskal par <sup>(3)</sup>mi skye bar 'gyur ro | gang zhig gis a ru ra gcig tsam yang dge 'dun la 'bul bar<sup>2</sup> byed na de nad kyi bar gyi bskal par mi skye bar 'gyur ro || gang zhig gis zas nal ze<sup>3</sup> gang tsam dge 'dun la phul na de mu ge'i bar gyi bskal par mi skye bar 'gyur ro | <sup>(Q 269b8-270a2)</sup>

§11 <sup>(811c23-27)</sup>得免三劫，云何三劫？謂刀兵劫疫病劫飢饉劫，阿難陀，又若有人一日持此遠離殺生之戒，彼人不生刀兵劫中，若以一訶梨勒布施眾僧，彼人不生疫病之劫，若以一盂飲食施於眾僧，彼人當得不生飢饉之劫。

§11 Ānanda, the intermediate aeons are these three. Which three? The intermediate aeon of weapons, the intermediate aeon of sickness, and the intermediate aeon of famine. With regard to these, Ānanda, he who undertakes and abides by abstention from killing even for one day, shall not be born in the intermediate aeon of weapons. He who offers the order even one Myrobalan fruit<sup>b</sup>, shall not

<sup>1</sup> bskal pa D : bskal ba Q

<sup>2</sup> 'bul bar D : dbul bar Q

<sup>3</sup> nal ze *em.* [cf. BG s.v.; BHSD s.v. *kaṭacchu*] : nal tse D : nal rtse Q

<sup>a</sup> C: 'and the closure of the passage to unfortunate realms of rebirth' (閉於惡趣) (§11 and he will not be born in the three intermediate aeons.)'

<sup>b</sup> *Harītakī* — Liyanaratne 1994, 57, §9: "*harītakī* — ... *rogabhayaṃ rahaty apanetī* [ti] *harītakī* (removes the fear of disease) ..." The fruit *harītakī* can be used as medicine, for details see Syed 1990: 46f. (under

samādāya vartitā bhavati<sup>1</sup>, sa śāstrāntarakalpe<sup>2</sup> notpadyate. yenaikāpi harītakī<sup>3</sup> saṃghe pratipāditā bhavati, sa rogāntarakalpe<sup>4</sup> notpadyate. yenaikāpi kaṭacchubhikṣā<sup>5</sup> saṃghāya dattā bhavati, sa durbhikṣāntarakalpe<sup>6</sup> notpadyate. (\*4)

§12<sup>a</sup> trīṇīmāny ānanda kuśalamūlāni saṃsāre na kṣīyante, na paryādīyante<sup>7</sup>, akṣayaṃ ca<sup>8</sup> nirvāṇam upanayanti. katamāni trīṇi. buddhāvaropitam<sup>9</sup> ānanda kuśalamūlaṃ saṃsāre na kṣīyate<sup>10</sup>, na paryādīyate<sup>11</sup>, akṣayaṃ<sup>12</sup> ca nirvā-

beings a mouthful of food, shall not be born in the aeon of famine. ...)

Jinlui (4b16-c4) quotes this passage among others in explaining durbhikṣāntarakalpa and a small comment in Jinlui says that the whole paragraph comes from the Dīrghāgama and from a sūtra excerpt \*Trayāntarakalpasūtra (三小劫經).

<sup>1</sup> bhavati *em.* : bhavanti Ms.

<sup>2</sup> °kalpe *em.* [bskal par T; (刀兵)劫中 C] : °kalpo Ms.

<sup>3</sup> harītakī *em.* : haratakī Ms.

<sup>4</sup> °kalpe *em.* : °kalpo Ms.

<sup>5</sup> kaṭacchu° *em.* : kaṭūccha° Ms.

<sup>6</sup> °kalpe *em.* : °kalpo Ms.

<sup>7</sup> <na paryādīyante> *em.* [cf. below; yongs su gtugs par mi 'gyur T] : *om.* Ms.

<sup>8</sup> akṣaya<ṃ ca> *em.* : akṣaya Ms.

<sup>9</sup> °āvaropitam *em.* : °āvaropitam Ms.

<sup>10</sup> kṣīyate *em.* : kṣīyante Ms.

<sup>11</sup> <na paryādīyate> *em.* [cf. below; yongs su gtugs par mi 'gyur T] : *om.* Ms.

<sup>12</sup> akṣayaṃ *em.* : akṣayaṃ Ms.

<sup>a</sup> trīṇīmāny ānanda kuśalamūlāni saṃsāre na kṣīyante | akṣayanirvāṇam upanaya<sub>(4b3)</sub>nti | katamāni trīṇi | buddhāvara<sub>(6)</sub>pitam ānanda kuśalamūlaṃ saṃsāre na ◎ kṣīyante | akṣayaṃ ca nirvāṇam upana<sub>(4)</sub>ya{nti}<ti> | dharmmāvaropi{kusa}taṃ saṃ◎ghāvaropitaṃ kuśalamūlaṃ saṃsāre na ◎ kṣīyante | akṣayaṃ ca nirvāṇam upana<sub>(5)</sub>yati | dharmmavaropitaṃ saṃghā◎varopitaṃ kuśalamūlaṃ saṃsāre na ◎ kṣīyate | na paryādīyate | akṣaya<sub>(6)</sub>ṃ ca nirvāṇam upanayati |

be born in the intermediate aeon of sickness. He who gives to the order even one spoonful of food, shall not be born in the intermediate aeon of famine.<sup>a</sup> (\*4)

§12 <sup>(261b4)</sup> kun dga' bo dge ba'i rtsa ba gsum po<sup>1</sup> 'di dag bskyed pa ni 'khor bar<sup>2</sup> zad par mi 'gyur zhing yongs su gtugs par mi 'gyur la zad mi shes pa'i mya ngan las 'das pa thob par 'gyur bar byed pa yin no | gsum po gang dag ce na | kun dga' bo sangs rgyas la <sup>(5)</sup> dge ba'i rtsa ba bskyed pa ni 'khor bar zad par mi 'gyur zhing yongs su gtugs par mi 'gyur la zad mi shes pa'i mya ngan las 'das pa thob par byed pa yin no | chos la dge ba'i rtsa ba bskyed pa dang | dge 'dun la bskyed pa ni 'khor bar zad par mi 'gyur zhing <sup>(6)</sup> yongs su gtugs par mi 'gyur la zad mi shes pa'i mya ngan

<sup>1</sup> gsum po Q : gsum bo D

<sup>2</sup> 'khor bar Q : 'khor par D

the heading *amalā/āmalaka/āmalakī*. MPPU III p.1386 (MPPU<sup>c</sup> (25) 223c27-224a1) also depicts the story of Bakkula (*avadāna de Bakkula*) who offered this fruit to the order and later enjoyed happiness among the gods and men for ninety-one *kalpas*. He never suffered illness. For this Bakkula passage, Anavataptag(B) XIII pp.144-5, “Bakkula”, has a more detailed description: “Nur ein wenig andere Namen, aber sonst dieselbe Legende findet sich im Karmavibhaṅga, Kap. XLVI, p.76. Bakula wird nie krank.” (p.144); and a verse (v.185, p.145):

*kalpāni tv ekanavatim vinipāto na me 'bhavat |  
paśya (bhaiṣajyadānasya vi)pāko 'yaṃ mahārthikah ||*

<sup>a</sup> BBh(D) 173,11-13 describes the three intermediate aeons: *tadyathā etarhi durbhikṣāntarakalpasamāsannāni pracurāṇi durbhikṣāṇy upalabhyante | rogāntarakalpasamāsannās ca rogās ca pracurā upalabhyante | śāstrāntarakalpasamāsannās ca pracurāḥ śāstrakāḥ prāṇātīpātā upalabhyante |* Cf. Karuṇāp II 211,16f. about a bodhisattva's deeds during the three intermediate aeons: *śāstrāntarakalpakālasamayē sat-tvān prāṇātīpātavairamaṇyāṃ pratiṣṭhāpayeyaṃ yāvat samyagdrṣṭyāṃ ... duṣcaritāndhakāraṃ ca nāśayeyaṃ; sucaritālokaṃ ca nidarśayeyaṃ; kalpakāṣāyaṃ yāvac ... durbhikṣāntarakalpakālasamayē 'haṃ sattvāṃ dānapāramitāyāṃ niyojayeyaṃ yāvat ...*

ṇam upanayati<sup>1</sup>. dharmāvaropitaṃ<sup>2</sup> saṃghāvaropitaṃ ku-  
śalamūlaṃ saṃsāre na kṣīyate<sup>3</sup>, na paryādīyate,<sup>4</sup> akṣayaṃ<sup>5</sup>  
ca nirvāṇam upanayati.<sup>6</sup> (5)

<sup>1</sup> upanaya{nti}⟨ti⟩ Ms.

<sup>2</sup> °āvaropi{kusa}taṃ Ms.

<sup>3</sup> kṣīyate *em.* : kṣīyante Ms.

<sup>4</sup> <na paryādīyate> *em.* [cf. *fn. below, the repetitive sentence; yongs su gtugs par mi 'gyur T*] : *om.* Ms.

<sup>5</sup> akṣayaṃ *em.* : akṣayaṅ Ms.

<sup>6</sup> upanayati *em.* : upanayati | dharmmavaropitaṃ saṃghāvaropitaṃ kuśalamūlaṃ saṃsāre na kṣīyate | na paryādīyate | akṣayaṅ ca nirvāṇam upanayati Ms.



las 'das pa thob par byed pa yin no | (Q 270a2-5)

**§12** <sup>(811c27-812a3)</sup> 阿難陀，有三善根無盡無邊，處輪迴中亦不滅盡、當趣涅槃<sup>α</sup>。阿難陀，何等為三？謂於如來而種善根，無盡無邊，處輪迴中亦不滅盡，終趣涅槃<sup>β</sup>。於法於僧而種善根，亦無盡無邊，處輪迴中亦不滅盡，當來必得趣於涅槃<sup>γ</sup>。

**§12** Ānanda, these three wholesome roots do not decrease nor become exhausted<sup>a</sup> in the circle of transmigration, and lead to inexhaustible nirvāṇa. What are the three? Ānanda, the wholesome root planted in the Buddha<sup>b</sup> does not decrease nor become exhausted in the circle of transmigration, and leads to inexhaustible nirvāṇa. The wholesome root planted in the dharma [or] that in the order does not decrease nor become exhausted in the circle of transmigration and leads to inexhaustible nirvāṇa. (5)

<sup>α</sup> 盤 Kr: 槃 FMSY

<sup>β</sup> 盤 Kr: 槃 FMSY

<sup>γ</sup> 盤 Kr: 槃 FMSY

<sup>a</sup> T: *yongs su gtugs par mi 'gyur la*; C: (無盡)無邊. Judging from the last erroneous repetition in Ms (f.p.), the reading *na paryādiyate* does exist and is confirmed by T and C. Therefore I have corrected and added *na paryādiyate* in all the passages (§2 and §12) as suggested by T.

<sup>b</sup> *Buddhāvaropitaṃ* — de Jong 1987: 167 comments on the meaning of “*avaropita*” in the paragraph of BBh(W) 125,13-15: “*tatra bodhisattvaḥ buddhāvaropitaṃ vā dharmāvaropitaṃ vā saṃghāvaropitaṃ vā dānamayaṃ puṇyakriyāvastu kartukāmas teṣāṃ evotsrjati*. While Edgerton (i.e. BHSD s.v. *avaropana*) regards “*buddhāvaropita*” as meaning: “that are (= are to be, can be) cut off (= obliterated) by the Buddha”, de Jong suggests: “It is obvious that ‘*buddhāvaropita*’ means literally ‘planted in the Buddha’. Good or bad dharmas and meritorious deeds (“*puṇyakriyāvastu*”) are, as it were, planted in the Buddha, the Dharma and the Saṃgha, i.e. directed towards them.”

§13<sup>a</sup> atha bhagavāṃs<sup>1</sup> tathāgataguṇodbhāvanārtham<sup>2</sup> āha<sup>3</sup> — dr̥ṣtas te ānanda jambūdvīpo dvīpaḥ. ānanda āha — dr̥ṣto bhadanta jambūdvīpo dvīpaḥ.<sup>4</sup> bhagavān āha —  
<sup>ab</sup>sapta yojanasahasrāṇy āyāmena sapta yojanasahasrāṇi

<sup>a</sup> Cf. Adbhuta(B) 34-35 ([3]): ... ja[m]būdvīpo hy ānanda dvīpa sapta-yojanasahasrāṇy āyānavistāreṇa uttaraviśālo dakṣiṇeṇa śakatā-mukha• tam enaṃ kaścic chrāddhaḥ kulaputro vā ku(la)[du]hitā vā saptaratnamayaṃ (kr)[tv]ā sr[ot]āpa(nne)bhyaḥ sakṛ[dāg]āmi-bhyo 'nāgāmibhyo 'rhadbhyaḥ pratyekabuddhebhyaḥ cātu[rd]i-(śe vā) [bh]i[kṣu]saṃghe niryāṭaye[d]; [quoted verbatim, likewise below] (see GBM 1577,8-1578,2)

<sup>b</sup> Cf. AĀś 468b23-c1: 佛言：阿難，此閻浮提世界縱廣七千由旬，其洲北邊廣大，南方如車，人面亦爾，其中悉滿須陀洹斯陀含阿那含阿羅漢辟支佛等，譬如蔗林竹林荻林若麻田若稻田，稠密不空無間缺處，如是阿難，此閻浮提滿須陀洹乃至辟支佛，若有一人盡形壽，供養衣服飲食湯藥臥具，入涅槃後悉起大塔，供養然燈燒香塗香末香華鬘衣服繖蓋幢幡等，阿難，於意云何，是人以是因緣生功德多不？阿難言：甚多世尊。 “The Buddha said: ‘Ānanda, the Jambūdvīpa continent is seven *yojana* in width and length. It is wide in the north, while it has the shape of a wagon in the south, likewise the shape of the people’s faces. Suppose the continent has so many Stream-enterers, Once-returners, non-returners, Arhats and Pratyekabuddhas, like a field of sugar cane, bamboo, or of reeds, or like a field of sesame, or field of rice, so dense without any empty space. [Likewise it has so many Stream-enterers and the others.] In such a case, suppose one person were to offer them clothes, food, medicine

<sup>1</sup> bhagavā<ṃs> *em.* : bhagavān<sup>0</sup> Ms.

<sup>2</sup> °odbhāv{ā}anārtham Ms.

<sup>3</sup> āha *em.* [bka’ stsal pa T; 謂...言 C] : ahaṃ Ms.

<sup>4</sup> <ānanda āha | dr̥ṣto bhadanta jambūdvīpo dvīpaḥ> Ms.

<sup>a</sup> atha ◎ bhagavān<sup>0</sup>tathāgataguṇodbhāv{ā}anā◎rtham ahaṃ dr̥ṣtas te ānanda jambūdvī<sub>(7)</sub>po dvīpaḥ <ānanda āha | dr̥ṣto bhadanta jambūdvīpo dvīpaḥ> | bhagavān āha | sapta yojanasahasrāṇy āyāmena sapta yojanasahasrāṇi vistāreṇa uttareṇa viśālo dakṣiṇeṇa śakatā<sub>(6)</sub>kṛtis tam enaṃ kaścit<sup>0</sup> śrāddhaḥ kulaputro vā kuladuhitā vā saptaratnamayaṃ kṛtvā śrotaāpannebhyaḥ sakṛgāmibhyo 'nāgāmibhyo | <sub>(5a)</sub>'rhadbhyaḥ pratyekabuddhebhya{ḥ}ś cāturdīśāya bhikṣusamghāya niryāṭayet<sup>0</sup> |

**§13** de nas bcom ldan 'das kyis de bzhin gshegs pa'i yon  
tan bstan pa'i phyir kun dga' bo la bka' stsal pa | kun dga'  
bo khyod kyis 'dzam bu'i gling <sup>(7)</sup>gi gling mthong ngam |  
kye btsun ba mthong lags so | <sup>A</sup>kun dga' bo 'dzam bu'i  
gling gi gling ni zheng<sup>1</sup> du ni dpag tshad bdun stong | chur  
yang dpag tshad bdun stong ste | byang gi zhing<sup>2</sup> ni che |  
lho'i ni shing rta'i dbyibs so | <sup>B</sup>de rigs kyis bu'am rigs kyis bu  
mo <sup>(262a)</sup>dad pa can la las rin po che sna bdun gyis bkang ste  
rgyun du zhugs pa rnams dang | lan cig phyir 'ong ba  
rnams dang | phyir mi 'ong ba<sup>3</sup> rnams dang | dgra bcom pa  
rnams dang | rang sangs rgyas rnam dang | phyogs bzhi'i  
dge slong gi <sup>(2)</sup>dge 'dun la 'bul bar byed pa dang <sup>(Q 270a5-8)</sup>

**§13** <sup>(812a4-9)</sup>爾時世尊以如來功德，謂阿難陀言，而汝見彼南

<sup>A</sup> Cf. Adbhuta<sup>D</sup> 195a1-2: kun dga' po 'dzam bu gling gi gling ni chur dang  
gshad bdun stong | rgyar yang dpag tshad bdun stong | byang du ni  
btshon che ba | lhor ni sog kar 'dug ba de rigs kyis bu 'am rigs kyis bu <sup>(2)</sup>mo  
dad pa gang la la zhig gis rin po che sna bdun gyi rang bzhin du byas te |  
rgyun du zhugs pa rnams dang | lan cig phyir 'ong ba rnams dang | phyir  
mi 'ong ba rnams dang | dgra bcom pa rnams dang | rang sangs rgyas  
rnams dang | phyogs bzhi'i dge slong gi dge 'dun la phul ba bas |  
Cf. MR 110b1-4: kun dga' bo 'dzam bu'i gling chu zheng dang rgyar dpag  
tshad bdun stong yod pa 'di rgyun du zhugs pa rnams dang | lan cig phyir  
'ong ba rnams dang | phyir mi 'ong ba rnams dang | dgra bcom pa rnams  
<sup>(2)</sup>dang | rang sangs rgyas rnams kyis 'di lta ste | 'bras sā lu'i zhing ngam |  
til gyi zhing ngam | smyig ma'i tshal lam | 'dam bu'i tshal lam | bu ram  
shing gi tshal bzhin du gang bar gyur pa de dag la | mi la la zhig gis ji srid  
'tsho'i bar du chos gos dang | bsod snyoms <sup>(3)</sup>dang mal stan dang | nad kyis  
gsos sman dang | yo byad rnams kyis ci 'dod pa bstabs te | de dag thams  
cad yongs su mya ngan las 'das nas kyang mchod rten byas te | gdugs  
dang | sil snyan dang | ba dan dang | dri dang | bdug pa dang | phreng ba  
dang | phye ma dang | <sup>(4)</sup>byug pa dag gis mchod pa byed la |

<sup>B</sup> [This Tibetan passage (and Mongol text) was translated into French by Ligeti (1978: 248).]

<sup>1</sup> zheng D : zhing Q

<sup>2</sup> zhing D : zheng Q

<sup>3</sup> 'ong ba D : 'ong pa Q

vistāreṇa, uttareṇa viśālo dakṣiṇena śakaṭākṛtiḥ<sup>1</sup>. tam enaṃ kaścic chrāddhaḥ<sup>2</sup> kulaputro vā kuladuhitā vā sapta-ratnamayaṃ kṛtvā srotaāpannebhyaḥ<sup>3</sup> sakṛdāgāmibhyo<sup>4</sup> 'nāgāmibhyo 'rhadbhyaḥ pratyekabuddhebhyaś<sup>5</sup> cāturdi-śāya bhikṣusamghāya niryātayet,<sup>a</sup>

and bedding until the end of their lives. After they pass away, he would offer oil-lamps, incense, powder incense, scented ointment, flower-garlands, clothes, parasols, streamers and the like. Ānanda, what do you think, how great is the merit of this person?' Ānanda replied: 'a vast greatness, Bhagavan!'"

<sup>a</sup> [The separation of this passage §13 and the next §14 is simply owing to the limitation of the software and the paper size, rather than content. In content, §13 and §14 belong together. The same applies to the following passages.]

<sup>1</sup> °ākṛtiḥ *em.* : °ākṛtis Ms.

<sup>2</sup> kaścic chrāddhaḥ *em.* : kaścit° śrāddhaḥ Ms.

<sup>3</sup> srota° *em.* : śrota° Ms.

<sup>4</sup> sakṛ<dā>gāmibhyo *em.* : sakṛgāmibhyo Ms.

<sup>5</sup> °buddhebya{ḥ}ś Ms.

閻浮洲，阿難陀白世尊言，唯然已見。阿難陀，若有族姓男族姓女，以七寶作南閻浮洲如車相形，縱廣正等七千由旬，而用布施供養四方眾僧、及預流一來不還阿羅漢乃至緣覺等，<sup>N</sup>

**§13** Then in order to proclaim the virtues of the Tathāgata the Blessed One said — “Ānanda, have you seen the continent of Jambūdvīpa?” Ānanda replied: “Bhadanta! I have seen the continent of Jambūdvīpa.” The Blessed One said: “The continent is seven thousand *yojana* long and seven thousand *yojana* wide; wide in the north, with the shape of a wagon in the south.<sup>a</sup> Suppose that a faithful man or woman of a good family<sup>b</sup> were to make this (continent) consisting of seven kinds of jewel and offer them to the stream-enterers, the once-returners, the non-return-

<sup>N</sup> Cf. Adbhuta<sup>C1</sup> 781b6-17: 阿難諦聽善思念之。閻浮提地廣七千由延北闊南狹，其中人面似如車形，如是地上滿中甘蔗竹葦稻麻叢林，無空缺處猶如一體，阿難，是諸草木皆悉為人，得須陀洹斯陀含阿那含阿羅漢辟支佛，若有一人盡壽供養衣鉢飲食床座醫藥房舍所須具足供給至滅度後一一起塔，各起塔已供養恭敬，香華伎樂燒香塗香末香幢幡寶蓋如是具足。於汝意云何，如此功德寧為多不？阿難白佛言：甚多世尊，甚多善逝，是善男子善女人得大功德。

Cf. Adbhuta<sup>C2</sup> 782b13-26: 爾時世尊告阿難曰：即於此方南瞻部洲，縱廣周匝七千踰繕那，北闊南狹，形如車箱，人面亦爾，假使於中合為一段，或甘蔗林或蘆葦林或竹林等，或復稻田胡麻田等，側塞充滿無有間隙，如是假使遍瞻部洲，或預流果或一來果或不還果或阿羅漢或諸獨覺，側塞充滿亦無間隙如甘蔗等，若有一家於彼聖眾盡形恭敬承事供養，奉施上妙衣服飲食臥具醫藥及諸資緣，於彼一一般涅槃後，如法焚身收其遺骨，起窣堵波高廣嚴飾，塗香末香熏香花鬘，上妙幢幡寶蓋音樂。燈炬光明讚歎供養，汝意云何，由是因緣彼所生福寧為多不？阿難白佛：甚多世尊甚多善逝。

<sup>a</sup> For the size and the shape of Jambūdvīpa, see §7, fn.

<sup>b</sup> *Kulaputra, kuladuhitā*. -*Putra* in the latter part of a compound does not mean ‘son’ but indicate a ‘member’ of a class or group. For details see Sūtra 14, §1, v.2, fn. Here I translate ‘a man’ and ‘a woman’ for ‘a male member’ and ‘a female member’.

**§14<sup>a</sup>** <sup>abc</sup>yo vā tathāgatasyārhataḥ samyaksambuddhasya parinirvṛtasya<sup>1</sup> mṛtpiṇḍād<sup>2</sup> āmalakaphalapramāṇaṃ<sup>3</sup> stū-

<sup>a</sup> Cf. Adbhuta(B) 35 ([3]): y[o vā ta](th)āgatasyārhataḥ samyaksam-buddhasya parinirvṛtasya mṛttikāpiṇḍād [ā]malakaphalapramā-  
<ṇa>m stūpaṃ pratiṣṭhāpayet' sū[c]i[mā](tr)ā[m] vā ya[ṣṭi]m āro-  
pa[yed, badarī]patra(mā)traṃ cchatraṃ, yavaphalapramāṇā(m)  
pratimā(m) kārayet' sarṣapaphalapramāṇaṃ dhātum pratiṣṭhā-  
<pa>yet', idam evānanda, tataḥ prabhūtaraṃ puṇyaṃ va(dā)mi.  
(= GBM 1578,2-4).

<sup>b</sup> Cf. StūpaLaKV-PCL 215,§9 [My sincere thanks to Klaus Wille and J.-U. Hartmann for this reference.]: Kūṭāgārasūtre cokatam | sarṣapaphala-  
mātra dhātor arthāya āmalakamātraṃ stūpaṃ kārayet | tasmim  
stūpe sūcīmātraṃ yaṣṭim āropayet | badarīpatramātraṃ cchatram  
āropayet ||

<sup>c</sup> Cf. AĀś 469a10-15: 若復有人如來般涅槃後，取舍利如芥子大，造塔如  
摩羅子大，戴刹如針大，露槃如棗葉大，造佛形像如麥子大，此功德  
於前所說，百分不及一，千萬億分乃至僧祇數分所不及一，分分不相  
及，譬喻所不能及。“Or suppose after the nirvāṇa of the Ta-  
thāgata, one were to take his relics the size of a mustard-seed, to  
erect a stūpa as small as the fruit of Emblic Myrobalan, to set up a  
main beam of only the size of a needle, hoist a parasol merely the  
size of the leaf of a Jujube tree, and to enshrine a statue the size of  
an ear of barley-corn. In comparison to this latter merit, the  
former merit cannot even reach one percent, or one ten millionth,  
or even one part of an innumerable multitude (*asamkhyeya*), or  
any minute subdivision (*aṅgam aṅgam*) of the latter. They are not  
comparable.”

<sup>1</sup> parini<r>vṛtasya em. [S<sup>6</sup>; yongs su mya ngan las 'das pa'i T; 般涅槃  
後 C]: parinivṛttasya Ms.

<sup>2</sup> mṛtpiṇḍād em. : mṛtapiṇḍād Ms.

<sup>3</sup> °pramāṇaṃ em. : °pramāṇaṃ Ms.

<sup>a</sup> yo vā tathāgatasyārhataḥ samyaksambuddhasya parinivṛttasya  
mṛtapiṇḍā<sub>(sa2)</sub>d āmalakaphalapramāṇaṃ stūpa pratiṣṭhāpayet<sup>0</sup> | sū-  
cīmātra yaṣṭim āropayet<sup>0</sup> badarīpatramātra<cchatra>m āropayet<sup>0</sup> |  
yavaphalapramāṇaṃ pratimāṃ kāraye<sub>(3)</sub>t<sup>0</sup> sarṣapaphalapramāṇaṃ  
dhātum prakṣiṇpet<sup>0</sup> | idam evā tataḥ prabhūtaraṃ puṇyaṃ ©  
vadāmi |

ers, the Arahats, the Pratyekabuddhas, or the order of monks of the four regions,

**§14** gang zhig de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i mchod rten 'jim pa<sup>1</sup> las skyu ru ra<sup>2</sup> tsam byed du 'jug | srog shing khab tsam 'dzugs<sup>3</sup> su 'jug | <sup>(262a3)</sup>gdugs ni rgya shug gi lo ma<sup>4</sup> tsam 'gebs su 'jug cing sku gzugs nas 'bru tsam byed du 'jug la | sku gdung yungs dkar<sup>5</sup> gyi 'bru tsam 'jug par byed na kun dga' bo 'di nyid de bas bsod nams shin du mang bar nga smra'o || <sup>AB</sup> (Q 270a8-b2)

**§14** <sup>(812a9-13)</sup> 若有如來應正等覺般涅槃<sup>α</sup>後，用彼泥團作窣堵波，大如阿摩勒菓<sup>β</sup>，上安相輪大小如針，覆以傘蓋由<sup>γ</sup>如棗

<sup>A</sup> Cf. Adbhuta<sup>D</sup> 195a3-4: gang gis de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i mchod rten 'ji ba las skyu ru ra'i 'bras bu tsam byas la khab tsam gyi srog shing btsugs te | rgya shug gi lo ma tsam gyi gdugs gsol nas | nas kyi 'bru tsam <sup>(4)</sup>gyi sku gzugs byas la | yungs 'bru tsam gyi ring bsrel bcug na de ni de bas ches bsod nams che'o zhes nga smra'o |

MR 110b4-5: gang zhig gis de bzhin gshegs pa yongs su mya ngan las 'das pa'i ring bsrel yungs 'bru tsam mchod rten gyi bum pa skyu ru ra tsam gyi nang du bcug ste | srog shing khab tsam btsugs nas gdugs rgya shug gi lo ma tsam 'dogs par byed b'am | <sup>(5)</sup>de bzhin gshegs pa'i sku gzugs tshon gang tsam zhig byed na | kun dga' po bsod nams 'di la bsod nams snga ma des brgya'i char yang nye bar mi 'gro | stong gi cha dang | 'bum gyi cha dang | grangs dang | cha dang | dpe dang | rgyur yang nye bar mi 'gro'o | (de ci'i phyir zhe na ...)

<sup>B</sup> [Ligeti 1978: 248 quotes this Tibetan passage (also Mongol text) and translates into French.]

<sup>1</sup> 'jim pa D : 'dzim pa Q

<sup>2</sup> skyu ru ra D : kyu ru ra Q

<sup>3</sup> 'dzugs D : 'jugs Q

<sup>4</sup> lo ma D : la ma Q

<sup>5</sup> yungs dkar Q : yungs kar D

<sup>α</sup> 盤 Kr : 槃 FMSY

<sup>β</sup> 菓 Kr : 果 FMSY

<sup>γ</sup> 由 FKrMY : 猶 S [sic! But surely '猶' reads better]

paṃ<sup>1</sup> pratiṣṭhāpayet, sūcīmātrāṃ<sup>2</sup> yaṣṭim āropayet, bada-  
rīpattramātraṃ<sup>3</sup> chattram<sup>4</sup> āropayet, yavaphalapramā-  
ṇāṃ<sup>5</sup> pratimāṃ kārayet, sarṣapaphalapramāṇaṃ dhātum  
prakṣipet, idam evāhaṃ<sup>6</sup> tataḥ prabhūtataṃ<sup>7</sup> puṇyaṃ  
vadāmi.

<sup>1</sup> stūpa<ṃ> *em.* : stūpa Ms.

<sup>2</sup> sūcīmātr<āṃ> *em.* [cf. below §18 etc.] : śūcīmātra Ms.

<sup>3</sup> °pa<t>tramātra<ṃ> *em.* : °patramātra° Ms.

<sup>4</sup> chattram *em.* : <cchattra>m Ms.

<sup>5</sup> °pramāṇāṃ *em.* : °pramāṇaṃ.

<sup>6</sup> evā<haṃ> *em.* [See §16, §18 etc.; nga (smra) T; 我說 C] : evā Ms.

<sup>7</sup> prabhū<ta>taraṃ *em.* [cf. below §§18, 20 and S<sup>c</sup>] : prabhūtaraṃ Ms.



葉，中安佛像同彼麥粒，下葬舍利如白芥子，我說此福廣大而勝於彼。<sup>N</sup>

**§14<sup>a</sup>** or suppose one were to erect from a clod of earth a

<sup>N</sup> Cf. Adbhuta<sup>C1</sup> 781c11-16: 復有善男子善女人，於佛般涅槃後，以如芥子舍利起塔，大如菴摩勒果，其剎如針，上施槃蓋如酸棗葉，若造佛形像乃至如穢麥，此功德滿足百倍不及，千倍萬倍百千萬億倍所不能及，不可稱量。

Cf. Adbhuta<sup>C2</sup> 783a26-b4: 復有諸善男子或善女人，於諸如來般涅槃後起窣堵波，其量下如阿摩洛果，以佛馱都如芥子許安置其中，樹以表剎量如大針，上安相輪如小棗葉，或造佛像下如穢麥，以前福聚比此福聚，於百分中不及其一，於千分中亦不及一，於百千分數分算分計分喻分乃至鄔波尼殺曇分亦不及一。

<sup>a</sup> Texts from §13 to §24 are famous and (partially) quoted in texts or on archaeological sites, ex. StūpaLaKV-PCL f.p., also Chü-Yung-Kuan I 235, §9:

[re ṣ]ig stoṅ gsum rin chen gyis bkañ [dgyes ?] pa mams la phul ba bas | gañ gis mchod rten gtsug lag khañ ḥam skyu ru ra tsam bṣeris nas su | bde gśegs sku gzugs nas ḥbru tsam ṣig bṣugs su bcug pañi bsod nams [ni ?] | chos cher khyad [par ?] ḥphags pa yin ṣes (?) khañ bu brtsegs pañi mdo las gsuñs |

For further details of this passage on Chü-Yung-Kuan, see Bentor 1995; Poppe 1973 deals with the Mongolian inscription from the same site. *Sarṣapa(phala)-pramāṇa* or *-mātra* ‘the size of a mustard-seed’ *dhātu* (relics) is not only mentioned in Mahāyāna texts or later Pāli texts (cf. Skilling 2005), MVibh 585a6-15 focuses on whether the theft of a Tathāgata stūpa is considered as stealing from the Buddha, or from the king, from the donors, from the person who takes care of the stūpa, or from the protectors like *nāga*, *amanuṣya* etc — “The Blessed One said to Ānanda, if someone worships me venerably when I am still alive, and (in another case he/another) worships venerably my *dhātu* even merely of the size a mustard-seed even one thousand years after my *parinirvāṇa*. If their veneration are the same, their results are equally the same.” Therefore even one thousand years after the *parinirvāṇa* of the Blessed One, all the world who venerate and worship (him/*dhātu*) are accepted (\**parigraha*, 攝受, cf. BCSD s.v.) by the Buddha. [So the theft is validated and considered as stealing from the Buddha]. (問若盜如來窣堵波物，於誰處得根本業道？有說：亦於國王處得。有說：於施主處得。有說：於守護人處得。有說：於能護彼天龍藥叉非

§15<sup>a</sup> <sup>ab</sup>tiṣṭhatv ānanda jambūdvīpo dvīpaḥ. asty ānanda pūrvavideho<sup>1</sup> nāma dvīpaḥ, aṣṭau yojanasahasrāṇy <sup>2</sup>āyāmenāṣṭau yojanasahasrāṇi vistāreṇārdhacandrākārapariṇataḥ<sup>3</sup>. tam<sup>4</sup> enaṃ<sup>5</sup> kaścic chrāddhaḥ<sup>6</sup> kulaputro vā kula-

<sup>a</sup> Cf. Adbhuta(B) 35 ([4]): tiṣṭhatv ānanda ja[m](būd)vīpo dvīpaḥ. as-(t)y ānanda pūrvavideho nāma dvīpo 'ṣṭauyojanasahasrāṇy āyā-mavistāreṇa samantād ardhacandrākārapariṇāmita. tam enaṃ kaścic chrāddhaḥ kulaputro vā kuladuhitā vā saptaratnamayaṃ kṛtvā cāturdiśe bhikṣusaṃghe niryāṭayed; (see GBM 1578,4-6). Further, Adbhuta<sup>D</sup> 195a4-6; Adbhuta<sup>C1</sup> 781b19-21; Adbhuta<sup>C2</sup> 782b26-c10; MR 110b7-111a1.

Cf. also Matsumura 1985: 135.

<sup>b</sup> Cf. AĀś 468c4-12: 且置閻浮提洲，西瞿耶尼縱廣八千由旬，其洲作半月形，人面亦爾，其中滿須陀洹乃至辟支佛等，譬如蔗林竹林荻林若麻田稻田稠密不空。如是阿難，此瞿耶尼悉滿須陀洹乃至辟支佛等，若有一人盡形壽，供養衣服飲食湯藥臥具，入涅槃後悉起大塔，供養然燈燒香塗香華鬘衣服繖蓋幢幡等。阿難，於意云何，是人以是因緣生功德多不？阿難言：甚多世尊，甚多修伽陀。 “Never mind the continent of Jambūdvīpa. The Aparagodānīya continent is eight thousand yojana long and wide. The continent is halfmoon-shaped, likewise that of the people's faces. Suppose the continent has so many Stream-enterers, ... [the rest is parallel to §13, fn.]”

<sup>1</sup> pūrv{e}a° Ms.

<sup>2</sup> āyāmenā° em. : āyāmena a° Ms.

<sup>3</sup> vistāreṇā<r>dha° em. : vistāreṇa addha° Ms.

<sup>4</sup> tam em. : taṃm Ms.

<sup>5</sup> enaṃ em. [cf. §23] : evaṃ Ms.

<sup>6</sup> kaścic chrāddha<ḥ> em. [cf. §13] : kaścit° śrāddha Ms.

<sup>a</sup> tiṣṭhatv ānanda jambūdvīpo <sup>(sa4)</sup>dvīpaḥ | asty ānanda pūrv{e}avide-  
 ◎ho nāma dvīpaḥ | aṣṭau yojanasaha◎srāṇy āyāmena | aṣṭau yo-  
 janasa<sup>(s)</sup>hasrāṇi vistāreṇa | addhacandrā◎kārapariṇataḥ taṃm  
 evaṃ kaścit° śrā◎ddha kulaputro vā kuladuhitā vā sa<sup>(6)</sup>ptaratna-  
 mayam kṛtvā śrotaāpanebhya◎ḥ sakṛtāgāmibhyaḥ anāgāmibhyo  
 ◎ 'rhadbhyaḥ pratyekabuddhebhy{o}aś cātu<sup>(7)</sup>rddiśāya bhikṣu-  
 saṃghāya niryāṭayet° |

stūpa the size of the fruit of Emblic Myrobalan for the Ta-thāgata, the worthy one, the fully enlightened one after he passed away, to set up a main beam of the mere size of a needle, hoist a parasol merely the size of the leaf of a Jujube tree, enshrine a statue as small as an ear of barley-corn, and deposit a relic the size of a mustard-seed. I say that this is a merit greater than the former.

§15 kun dga' bo 'dzam bu'i gling gi gling<sup>(262a4)</sup> lta zhog gi | kun dga' bo shar gyi lus 'phags zhes bya ba'i gling zheng du yang dpag tshad brgyad stong | chur yang dpag tshad brgyad stong kun nas zla ba gam pa lta bu zhig yod de<sup>1</sup> | de rigs kyi bu 'am | rigs kyi<sup>2</sup> bu mo dad pa can la las rin po che sna bdun<sup>(5)</sup> gyis bkang ste | rgyun du zhugs pa rnams dang | lan cig<sup>3</sup> phyir 'ong ba rnams dang | phyir mi 'ong ba rnams dang | dgra bcom pa rnams dang | rang sangs rgyas rnams dang | phyogs bzhi'i dge slong gi dge 'dun la 'bul bar byed pa dang |<sup>A</sup> (Q 270b2-4)

<sup>A</sup> Cf. Adbhuta<sup>D</sup> 195a4-6: kun dga' po 'dzam bu'i gling lta zhog gi | kun dga' bo shar gyi lus 'phags zhes bya ba'i gling yod de chur ni dpag tshad brgyad stong | rgyar yang dpag tshad<sup>(5)</sup> brgyad stong ste | kun nas zla gam lta bur grub pa de | rigs kyi bu 'am rigs kyi bu mo dad pa gang la la zhig gis rin po che sna bdun gyi rang bzhin du byas te | rgyun du zhugs pa rnams dang | lan cig phyir 'ong pa rnams dang | phyir mi 'ong ba rnams dang | dgra bcom<sup>(6)</sup> pa rnams dang | rang sangs rgyas rnams dang | phyogs bzhi'i dge slong gi dge 'dun la phul ba bas |

<sup>1</sup> de D : do Q

<sup>2</sup> rigs kyi Q : de rigs kyi D

<sup>3</sup> lan cig D : lan gcig Q [cf. §13, §17]

人處得。如是說者，於佛處得。所以者何？如世尊言：阿難當知，若我住世有於我所恭敬供養，及涅槃後乃至千歲，於我馱都如芥子許恭敬供養，我說若住平等之心，感異熟果平等平等。由此言故，世尊滅度雖經千歲，一切世間恭敬供養佛皆攝受。) Cf. §10 above and Sūtra 6,v.2 fn.

For an account of making miniature stūpas, see Matsumura 1985; Bentor 1988; Boucher 1991.

duhitā vā saptaratnamayaṃ kṛtvā srotaāpannebhyaḥ<sup>1</sup>  
sākṛdāgāmibhyo<sup>2</sup> 'nāgāmibhyo<sup>3</sup> 'rhadbhyaḥ pratyekabu-  
ddhebhyaś<sup>4a</sup> cāturdiśāya bhikṣusaṃghāya niryātaḥ,

§16<sup>a</sup> b<sup>yo</sup> vā tathāgatasyārhatāḥ<sup>5</sup> samyaksambuddhasya<sup>6</sup>  
parinirvṛtasya<sup>7</sup> mṛtapiṇḍād<sup>8</sup> āmalakaphalapramāṇaṃ stū-  
paṃ pratiṣṭhāpayet, sūcīmātrāṃ<sup>9</sup> yaṣṭim āropayet, badarī-

<sup>a</sup> S<sup>G</sup> 1588,1: (lost ...)ś cāturdiśāya vā bhikṣusaṃghāya niryātaḥ.

<sup>b</sup> S<sup>G</sup> 1588,1-3: yo vā tathāgatasyārhatāḥ samyaksambuddhasya pari-  
nirvṛtasya mṛtapiṇḍād āmalakaphalapramāṇaṃ stūpaṃ pratiṣṭhāpaye<sup>(2)</sup>t  
sūcīmātrāṃ yaṣṭim āropayed badarīpatramātraṃ chattraṃ āro-  
payed yavaphalapramāṇaṃ pratimāṃ kāraye sarṣapaphalapramā-  
ṇaṃ dhātum prakṣipe<sup>(3)</sup>d idam evāhaṃ tataḥ prabhūtaraṃ pu-  
ṇya va ◎ dāmi.

Cf. Adbhuta(B) 35 ([4]): yo vā tathāgatasyārhatāḥ samyaksambud-  
dhasya parinirvṛtasya mṛ[tpiṇḍ]ād āmalakaphalapramāṇaṃ stū-  
paṃ pratiṣṭhāpayet' sūcīmātrāṃ yaṣṭim āropayed badarīpatramā-  
traṃ cchattraṃ yavaphalapramāṇaṃ pratimā[m] kārayet sarṣapa-  
phalapramāṇaṃ dhātum pratiṣṭhāpayet, idam evānandaḥ tataḥ  
bahutaraṃ puṇyaṃ vadāmi. (see GBM 1578,6-8).

Cf. AĀś 469a10-15; also Adbhuta<sup>D</sup> 195a6-7; Adbhuta<sup>C1</sup> 781c13-16; Ad-  
bhuta<sup>C2</sup> 783a26-b4.

<sup>1</sup> °āpan<n>ebhyaḥ *em.* : °āpanebhyaḥ Ms.

<sup>2</sup> sākṛdāgāmibhyo *em.* : sākṛtāgāmibhyaḥ Ms.

<sup>3</sup> 'nāgāmibhyo *em.* : anāgāmibhyo Ms.

<sup>4</sup> °buddhebhya{o}ś Ms.

<sup>5</sup> °ārhatā<ḥ> *em.* : °ārhatā Ms.

<sup>6</sup> samyak° *em.* : saṃmyak° Ms.

<sup>7</sup> parini<r>vṛtasya *em.* [S<sup>G</sup>; yongs su mya ngan las 'das pa'i T; 般涅槃  
後 C] : parinivṛttasya Ms.

<sup>8</sup> mṛt° *em.* : mṛta° Ms.

<sup>9</sup> sūcīmātrāṃ *em.* : sūcīmātraṃ Ms.

<sup>a</sup> yo vā tathāgatasyārhatā saṃmyaksambuddhasya parinivṛttasya  
mṛtapiṇḍād āmalakaphalapramāṇaṃ stūpaṃ prati<sup>(6)</sup>ṣṭhāpayet° śū-  
cīmātrāṃ yaṣṭim āropayet° | badarīpatramātraṃ cchattraṃ āropa-  
yet° | yavaphalapramāṇaṃ {dhātum} pratimā kārayet° | <sup>(5b)</sup> sarṣa-  
paphalapramāṇaṃ dhātum prakṣipet° | idam evāhaṃ tataḥ pra-  
bhutaraṃ puṇyaṃ vadāmi ||

**§15** <sup>(812a14-18)</sup> 阿難陀，南閻浮洲而汝且止。阿難陀，若有族姓男族姓女，以七寶作東勝身洲，四面周匝如半月形，縱廣正等八千由旬，布施供養四方眾僧，及預流一來不還阿羅漢、乃至緣覺等。<sup>N</sup>

**§15** Ānanda, never mind the continent of Jambūdīvīpa. There is, Ānanda, a continent called Pūrvavideha. It is eight thousand *yojana* long and eight thousand *yojana* wide, inclined to a halfmoon shape.<sup>a</sup> Suppose a faithful man or woman of a good family were to make this (continent) consisting of seven kinds of jewel and offer them to the stream-enterers, the once-returners, the non-returners, the Arahats, the Pratyekabuddhas, or the order of monks of the four regions,

**§16** gang zhig de <sup>(262a6)</sup> bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i mchod rten 'jim pa<sup>1</sup> las skyu ru ra tsam byed du 'jug | srog shing khab tsam 'dzugs<sup>2</sup> su 'jug | gdugs ni rgya shug gi

Cf. MR 110b7-111a1: *kun dga' po shar gyi lus 'phags gling chu zheng dang rgyar dpag tshad brgyad stong yod pa rgyun du zhugs pa rnams kyis kyang gang bar gyur ces bya ba nas nam par grol ba'i ye shes gzigs pa zhes bya ba'i bar du rgya cher snga ma bzhin du brjod par bya'o |*

<sup>N</sup> Adbhuta<sup>C1</sup> 781b19-21: 復次阿難：置是瞿耶尼。復有弗于逮廣九千由延，人面圓滿，於彼人中悉亦如是作大功德。

Adbhuta<sup>C2</sup> 782b26-c10: 爾時世尊復告阿難：且置此方南瞻部洲，於此東方毘提訶洲，縱廣周匝八千踰繕那，形如半月人面亦爾，假使於中合為一段，成甘蔗林或蘆葦林或竹林等，或復稻田胡麻田等。側塞充滿無有間隙，如是假使遍彼東方毘提訶洲，成預流果或一來果或不還果或阿羅漢或諸獨覺，側塞充滿亦無間隙如甘蔗等，若有一家於彼聖眾盡形恭敬承事供養，奉施上妙衣服飲食臥具醫藥及諸資緣，於彼一般涅槃後，如法焚身收其遺骨，起窣堵波高廣嚴飾，塗香末香熏香花鬘，上妙幡蓋寶幢音樂，燈炬光明讚歎供養，汝意云何，由是因緣彼所生福寧為多不？阿難白佛：甚多世尊，甚多善逝。

<sup>1</sup> 'jim pa D : 'dzim pa Q

<sup>2</sup> 'dzugs D : 'jugs Q

<sup>a</sup> For the size and the shape of Pūrvavideha, see §5, fn.

pattramātram<sup>1</sup> chattram<sup>2</sup> āropayet, yavaphalapramāṇāṃ<sup>3</sup> pratimāṃ<sup>4</sup> kārayet, sarṣapaphalapramāṇaṃ dhātum pra-kṣipet. idam evāhaṃ tataḥ prabhūtataṃ<sup>5</sup> puṇyaṃ vadāmi.

§17<sup>a</sup> tiṣṭhatv ānanda jambūdvīpas tiṣṭhatu pūrvavideho dvīpaḥ. asty ānandāparagodānīyo<sup>6</sup> dvīpaḥ, nava yojanasahasrāṇy āyāmena nava yojanasahasrāṇi vistāreṇa pari-

<sup>a</sup> **S° 1588,3-6:** tiṣṭhatv ānanda jambūdvīpo dvīpaḥ. tiṣṭhatu pūrvavideho dvīpaḥ, asty ānanda avaragodā<sub>(4)</sub>nīyo nāma dvīpo nava yojanasahasrā<sup>©</sup>ny āyāmena nava yojanasahasrāṇi vistāreṇa samantāt pūrṇacandrākārapariṇāmitasta<sub>(5)</sub>s tam enaṃ kaścic chrāddhaḥ kulaputro vāḥ kuladuhitā vā saptaratnamayaṃ kṛtvā srotāpannebhya sakṛdāgāmibhyo rhadbhyaḥ pratyekabuddhebhya<sub>(6)</sub>ś cāturddiśāya vā bhikṣusaṃghāya niryātayet, Cf. Adbhuta(B) 36 ([5]): tiṣṭhatv ānanda jambūdvīpo dvīpaḥ. asty ānandāvaragodānīyo nāma dvīpaḥ navayoja[na]sa[ha]srāṇy āyānavistāreṇa samantāt pūrṇacandrākārapariṇāmitaḥ. ta(m) enaṃ kaś(ci)c chrāddhaḥ kulaputro vā kuladuhitā vā saptaratnamayaṃ kṛtvā yāvaccaturdi<śe> bhikṣusaṃghe niryātayet; (see GBM 1578, 8-1579,2) Cf. AĀś 468c12-21.

<sup>1</sup> °pa<t>tra° em. : °patra° Ms.

<sup>2</sup> cha<t>tram em. : cchatram Ms.

<sup>3</sup> °pramāṇāṃ em. : °pramāṇaṃ Ms.

<sup>4</sup> pratimā<ṃ> em. : {dhātum} pratimā Ms.

<sup>5</sup> prabhū<ta>taraṃ em. : prabhutaraṃ Ms.

<sup>6</sup> ānandā° em. : ānanda a° Ms.

<sup>a</sup> tiṣṭhatv ānanda jambūdvīpas tiṣṭhatu pūrvavideho dvīpaḥ | a<sub>(5b2)</sub>Sty ānanda aparagodānīyo dvīpaḥ | na<va> yojanasahasrāṇy āyāmena nava yojanasahasrāṇi vistāreṇa paripūrṇacandrākārapariṇa<sub>(3)</sub>taḥ | tam ena kaścit° śrāddha kula<sup>©</sup>putro vā kuladuhitā vā saptaratnamaya<sup>©</sup>yaṃ kṛtvā śrotaāpanebhyaḥ sa<sub>(4)</sub>kṛtāgāmibhyo 'nāgāmi<sup>©</sup>-bhyo 'rhadbhyaḥ pratyekabuddhebhyaś cā<sup>©</sup>turddiśāya bhikṣusaṃghāya niryā<sub>(5)</sub>tayet° |

lo ma tsam 'gebs su 'jug cing <sup>(7)</sup>sku gzugs nas 'bru tsam  
byed du 'jug | sku gdung yungs dkar' gyi 'bru tsam 'jug par  
byed na kun dga' bo 'di nyid de bas bsod nams shin tu  
mang bar nga smra'o |<sup>A</sup> (Q 270b4-6)

**§16** (812a18-22) <sup>N</sup>若有如來應正等覺般涅槃<sup>α</sup>後，用彼泥團作窣堵  
波，如阿摩勒菓<sup>β</sup>，上安相輪大小如針，覆以傘蓋由<sup>γ</sup>如棗  
葉，中安佛像同彼麥粒，下葬舍利如白芥子，我說此福廣大  
而勝於彼。

**§16** or suppose one were to erect from a clod of earth a  
stūpa the size of the fruit of Emblic Myrobalan for the Ta-  
thāgata, the worthy one, the fully enlightened one after  
he passed away, to set up a main beam of the mere size of  
a needle, hoist a parasol merely the size of the leaf of a  
Jujube tree, enshrine a statue as small as an ear of barley-  
corn, and deposit a relic the size of a mustard-seed. I say  
that this is a merit greater than the former.

**§17** kun dga' bo 'dzam bu'i gling gi gling lta yang<sup>2</sup> zhog |  
shar gyi lus 'phags kyi gling yang lta (262b)zhog gi kun dga'  
bo nub kyi ba lang<sup>3</sup> spyod ces bya ba'i gling zheng<sup>4</sup> du

<sup>A</sup> Adbhuta<sup>D</sup> 195a6-7: *gang gis de bzhin gshegs pa dgra bcom pa yang dag  
par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i mchod rten 'ji  
ba las skyu ru ra'i 'bras bu <sup>(7)</sup>tsam byas la khab tsam gyi srog shing btsugs  
te | rgya shug gi lo ma tsam gyi gdugs gsol nas | nas kyi 'bru tsam gyi sku  
gzugs byas la | yungs 'bru tsam gyi ring bsrel bcug na de ni de bas ches  
bsod nams che'o zhes nga smra'o |*

<sup>N</sup> cf. §14 fn.

<sup>1</sup> yungs dkar Q : yungs kar D

<sup>2</sup> lta yang D : yang lta Q

<sup>3</sup> ba lang *em.* : ba long DQ

<sup>4</sup> zheng D : zhang Q

<sup>α</sup> 盤 Kr : 槃 FMSY

<sup>β</sup> 菓 Kr : 果 FMSY

<sup>γ</sup> 由 FKrmY : 猶 S [sic! But surely '猶' reads better]

pūrṇacandrākārapariṇataḥ<sup>1</sup>. tam enaṃ<sup>2</sup> kaścic chrāddhaḥ<sup>3</sup>  
 kulaputro vā kuladuhitā vā saptaratnamayaṃ kṛtvā sro-  
 taāpannebhyaḥ<sup>4</sup> sakṛdāgāmibhyo<sup>5</sup> 'nāgāmibhyo 'rhad-  
 bhyaḥ pratyekabuddhebhyaś cāturdiśāya bhikṣusaṃghāya  
 niryātaḥ,

<sup>1</sup> paripūrṇa° *em.* : paripurṇṇa° Ms.

<sup>2</sup> ena<ṇ> *em.* : ena Ms.

<sup>3</sup> kaścic chrāddha<ḥ> *em.* : kaścic° śrāddha Ms.

<sup>4</sup> srotaāpan<n>ebhyaḥ *em.* : śrotaāpanebyaḥ Ms.

<sup>5</sup> sakṛd° *em.* : sakṛt° Ms.



dpag tshad dgu stong | chur yang dpag tshad dgu stong pa  
 kun nas zla ba nya ba lta bu zhig yod de | de rigs kyi bu  
 'am rigs kyi bu mo dad pa can la las rin po che sna bdun  
 gyis bkang ste | rgyun du <sup>(2)</sup>zhugs pa rnams dang | lan cig  
 phyir 'ong ba rnams dang | phyir mi 'ong ba rnams dang |  
 dgra bcom pa rnams dang | rang sangs rgyas rnams sam |  
 phyogs bzhi'i dge slong gi dge 'dun la 'bul bar byed pa<sup>1</sup>  
 dang |<sup>A</sup> (Q 270b6-8)

§17 <sup>(812a23-b1)</sup> 阿難陀，彼南閻浮洲東勝身洲而汝且止。阿難  
 陀，若有信心族姓男族姓女，以七寶作西牛貨洲如圓滿月，  
 縱廣正等九千由旬，以此布施供養四方眾僧，及預流一來不

<sup>A</sup> Cf. Adbhuta<sup>D</sup> 195a7-b2: kun dga' po 'dzam bu'i gling lta <sup>(195b)</sup>'ang zhog |  
 shar gyi lus 'phags kyi gling lta 'ang zhog ste | kun dga' po nub kyi ba  
 lang spyod ces bya ba'i gling yod de chur ni dpag tshad dgu stong | zheng  
 yang dpag tshad dgu stong ste | kun nas zla ba nya ba lta bur grub pa de  
 rigs kyi bu 'am rigs kyi bu mo dad pa gang la la zhig gis rin po che sna  
<sup>(2)</sup>bdun gyi rang bzhin du byas te | rgyun du zhugs pa rnams dang | lan  
 cig phyir 'ong ba rnams dang | phyir mi 'ong ba rnams dang | dgra bcom  
 pa rnams dang | rang sangs rgyas rnams dang | phyogs bzhi'i dge slong gi  
 dge 'dun la phul ba bas |  
 MR 111a1: kun dga' po nub kyi ba lang spyod kyi gling chu zheng dang  
 rgyar dpag tshad dgu stong yod pa rgyun du zhugs pa rnams kyis kyang  
 gang bar gyur ces bya ba nas snga ma bzhin du rgyas bar sbyar ro |

<sup>N</sup> Adbhuta<sup>C1</sup> 781b17-19: 佛告阿難：置是閻浮提，復有瞿耶尼廣八千由  
 延，人面如半月，於彼中人亦復如是作大功德。

Adbhuta<sup>C2</sup> 782c11-24: 爾時世尊復告阿難：且置東方毘提訶洲，於此  
 西方瞿陀尼洲，縱廣周匝九千踰繕那，形如日輪，人面亦爾。假使於  
 中合成一段，或甘蔗林或蘆葦林或竹林等，或復稻田胡麻田等，側塞  
 充滿無有間隙，如是假使遍彼西方瞿陀尼洲，或預流果或一來果或不  
 還果或阿羅漢或諸獨覺，側塞充滿亦無間隙如甘蔗等，若有一家於彼  
 聖眾盡形恭敬承事供養，奉施上妙衣服飲食臥具醫藥及諸資緣，於彼  
 一一般涅槃後，如法焚身收其遺骨，起窣堵波高廣嚴飾，塗香末香薰  
 香花鬘，上妙幡蓋寶幢音樂，燈炬光明讚歎供養。汝意云何，由是因  
 緣彼所生福寧為多不？阿難白佛，甚多世尊，甚多善逝。

<sup>1</sup> byed pa D : byad pa Q

**§18<sup>a</sup>** <sup>a</sup>yo vā tathāgatasyārḥataḥ samyaksambuddhasya<sup>1</sup> parinirvṛtasya<sup>2</sup> mṛtpiṇḍād<sup>3</sup> āmalakaphalapramāṇaṃ stūpaṃ pratiṣṭhāpayet, sūcīmātrām<sup>4</sup> yaṣṭim āropayet, badarīpattramātraṃ chattram āropayet,<sup>5</sup> yavaphalapramāṇām<sup>6</sup> pratimām kārayet, sarṣapaphalapramāṇaṃ dhātum prakṣipet. idam evāhaṃ tataḥ prabhūtataṃ puṇyaṃ vadāmi.

<sup>a</sup> **S<sup>G</sup> 1588,6-1589,2:** yo vā tathāgatasyārḥata samyaksambuddhasya parinirvṛtasya mṛtpiṇḍād āmalakapra<sub>(1589)</sub>māṇaṃ stūpaṃ pratiṣṭhāpayet sūcīmātrām yaṣṭim āropayed badarīpatramātraṃ cchatram āropayed yavaphalapramāṇām pratimām kārayet, sarṣapaphalapra<sub>(2)</sub>māṇaṃ dhātum prakṣiped idam evāhaṃ tataḥ prabhūtataṃ puṇyaṃ vadāmi.

Cf. Adbhuta(B) 36 ([5]): yo vā tathāgatasyārḥataḥ samyaksambuddhasya parinirvṛtasya mṛtpiṇḍād āmalakapramāṇaṃ stūpaṃ pratiṣṭhāpayet' sūcīmātrām yaṣṭim ā[r]<opa>yet' badarīpatramātraṃ cchatram yavaphalapramāṇām pratimām kārayet' sarṣapaphalapramāṇaṃ dhātum pratiṣṭhāpayet, idam evānandaḥ tataḥ prabhūtataṃ puṇyaṃ vadā<mi>. (see GBM 1579,2-4)  
Cf. AĀŚ 469a10-15.

<sup>1</sup> samyaksambuddhasya *em.* : samyakasambuddh{e}asya {niryāta} Ms.

<sup>2</sup> parini<r>vṛtasya *em.* : parinivṛttasya Ms.

<sup>3</sup> mṛt° *em.* : mṛta° Ms.

<sup>4</sup> sūcī° *em.* : śūcī° Ms.

<sup>5</sup> <badarīpattramātraṃ chattram āropayet> *em.* [cf. §16, S<sup>G</sup>] : *om.* Ms.

<sup>6</sup> °pramāṇām *em.* : °pramāṇaṃ Ms.

<sup>a</sup> yo vā tathāgatasyā©rḥataḥ samyakasambuddh{e}asya {niryāta} pa©rinivṛttasya mṛtapiṇḍād āma<sub>(6)</sub>lakaphalapramāṇaṃ stūpaṃ prati©ṣṭhāpayet° sūcīmātrām yaṣṭim āro©payet° | yavaphalapramāṇaṃ prati<sub>(7)</sub>mām kārayet° | sarṣapaphalapramāṇaṃ dhātum prakṣipet° | idam evāhaṃ tataḥ prabhūtataṃ puṇyaṃ vadāmi ||

還阿羅漢乃至緣覺。

**§17** Never mind Jambūdvīpa, Ānanda, never mind the Pūrvavideha continent. There is, Ānanda, the Aparagodānīya continent which is nine thousand *yojana* long and nine thousand *yojana* wide, inclined to a full-moon shape.<sup>a</sup> Suppose a faithful man or woman of a good family were to make this (continent) consisting of seven kinds of jewel and offer them to the stream-enterers, the once-returners, the non-returners, the Arahats, the Pratyekabuddhas, or the order of monks of the four regions,

**§18** gang<sup>1</sup> de bzhin gshegs pa dgra bcom <sup>(3)</sup>pa yang dag par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i mchod rten 'jim pa las skyu ru ra tsam du byed du 'jug | srog shing khab tsam 'dzugs su 'jug | gdugs ni rgya shug gi lo ma tsam 'gebs su 'jug cing sku gzugs nas 'bru tsam byed du 'jug <sup>(4)</sup>la | sku gdung yungs kar gyi 'bru tsam 'jug par<sup>2</sup> byed na kun dga' bo 'di nyid de<sup>3</sup> bas bsod nams shin tu mang bar nga smra'o |<sup>A</sup> (Q 270b8-271a2)

**§18** <sup>(812a27-b1)</sup> 若有如來應正等覺般涅槃<sup>α</sup>後，用彼泥團作窣堵波，如阿摩勒菓<sup>β</sup>，相輪如針<sup>γ</sup>傘蓋如葉<sup>δ</sup>，中安佛像同彼麥

<sup>A</sup> Adbhuta<sup>D</sup> 195b2-4: gang gis de bzhin <sup>(3)</sup>gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i mchod rten 'ji ba las skyu ru ra'i 'bras bu tsam byas la khab tsam gyi srog shing btsugs te | rgya shug gi lo ma tsam gyi gdugs gsol nas | nas kyi 'bru tsam gyi sku gzugs <sup>(4)</sup>byas la | yungs 'bru tsam gyi ring bsrel bcug na de ni de bas ches bsod nams che'o zhes nga smra'o |

<sup>N</sup> Cf. Adbhuta<sup>C1</sup> 781c13-16; Adbhuta<sup>C2</sup> 783a26-b4.

<sup>1</sup> [cf. §14, §16, §24: gang zhig; but §18, §20, §22: gang]

<sup>2</sup> 'jug par Q: 'dzug par D

<sup>3</sup> de D: da Q

<sup>α</sup> 盤 Kr: 槃 FMSY

<sup>β</sup> 菓 Kr: 果 FMSY

<sup>γ</sup> 針 FKrSY: 鍼 M

<sup>a</sup> For the size and the shape of Aparagodānīya, see §6, fn.

**§19<sup>a</sup>** <sup>ab</sup>tiṣṭhatv ānanda jambūdvīpo dvīpaḥ, tiṣṭhatu<sup>1</sup> pūrvavideho<sup>2</sup> dvīpaḥ, tiṣṭhatv aparagodānīyo<sup>3</sup> dvīpaḥ. asty ānandottarakurur<sup>4</sup> dvīpaḥ, daśayojanasahasrāṇy āyāmena daśayojanasahasrāṇi vistāreṇa samantataś caturaśraḥ<sup>5</sup>. tam enaṃ kaścic chrāddhaḥ<sup>6</sup> kulaputro vā kuladuhitā vā

<sup>a</sup> **S<sup>G</sup> 1589,2-5:** tiṣṭhatv ānanda jambūdvīpo dvīpaḥ, tiṣṭhatu pūrvavideho dvīpaḥ, tiṣṭhatv avaragodānī<sub>(3)</sub>yo dvīpaḥ. asty ānanda uttarakurur nāma ◎ dvīpo daśayojanasahasrāṇi vistāreṇa daśayojanasahasrāṇy āyāmena samantā samane<sub>(4)</sub>tacaturaśrapariṇāmitas tam enaṃ ka◎ścic chrāddhaḥ kulaputro vā kuladuhitā vā saptaratnamayaṃ kṛtvā srotāpannebhyaḥ sakṛdā<sub>(5)</sub>gāmibhyo nāgāmibhyo rhabdhyāḥ pratyekabuddhebhyaḥ cāturddiśāya vā <.. ..ṃ gh. ..> niryātayed

Cf. Adbhuta(B) 36-37 ([6]): tiṣṭhatv ānanda jambū(d)vīpo dvīpaḥ. tiṣṭhatu (pūr)[vav]i(de)ho dvīpaḥ. tiṣṭhatv avaragodānīyo dvīpaḥ. asty ānanda uttarakurur [nāma] dvīpaḥ daśayojanasahasrāṇy > āyānavistā(re)ṇa samantāt samam[ta]caturasra. (ta)m e(na)ṃ kaścic chrāddhaḥ ku(la)putro vā kuladuhitā vā saptaratnamayaṃ kṛtvā yāvac catur[d]i[śe] <bhikṣu>(sam)ghe (ni)ryā(ta)yed; (see GBM 1579, 4-6)

<sup>b</sup> Cf. AĀś 468c21-29.

<sup>1</sup> tiṣṭha{tv ānanda}<tu> Ms.

<sup>2</sup> °<vi>deho *em.* : °deho Ms.

<sup>3</sup> a{a}paragodānīyo Ms.

<sup>4</sup> °ottarakuru<r> *em.* : °a uttarakuru Ms.

<sup>5</sup> catu<ra>śraḥ *em.* : caturas Ms.

<sup>6</sup> kaścic chrāddhaḥ *em.* : kaścit° śrāddhaḥ Ms.

<sup>a</sup> tiṣṭhatv ānanda jambūdvīpo dvīpa<sub>(8)</sub>ḥ | tiṣṭha{tv ānanda}<tu> pūrvavideho dvīpaḥ | tiṣṭhatv a{a}paragodānīyo dvīpaḥ | asty ānanda uttarakuru dvīpaḥ | daśayojanasahasrāṇy ā<sub>(6a)</sub>yāmena daśayojanasahasrāṇi vistāreṇa samantataś caturas tam enaṃ kaścit° śrāddhaḥ kulaputro vā kuladuhitā vā saptara{tna}<tna>mayam kṛtvā śrota{ya}<2>apanebhyaḥ sakṛdāgāmibhyo 'nnāgāmibhyo 'rhabdhyāḥ pratyekabuddhebhyaś cāturddiśāya bhikṣusamghāya niryātayet° |

粒，下葬舍利如白芥子，我說此福而勝於彼。

**§18** or suppose one were to erect from a clod of earth a stūpa the size of the fruit of Emblic Myrobalan for the Ta-thāgata, the worthy one, the fully enlightened one after he passed away, to set up a main beam of the mere size of a needle, hoist a parasol merely the size of the leaf of a Ju-jube tree, enshrine a statue as small as an ear of barley-corn, and deposit a relic the size of a mustard-seed. I say that this is a merit greater than the former.

**§19** kun dga' bo 'dzam bu'i gling gi gling lta yang zhog | shar gyi lus 'phags po'i gling lta yang zhog | nub kyi ba lang<sup>1</sup> spyod kyi gling <sup>(262b5)</sup> lta yang zhog gi | kun dga' bo byang gi sgra mi snyan zhes bya ba'i gling zheng du dpag tshad khri | chur yang dpag tshad khri ba kun nas gru bzhi pa<sup>2</sup> zhig yod de | de rigs kyi bu 'am rigs kyi bu mo dad pa can<sup>3</sup> la las rin po che sna bdun gyis bkang ste | rgyun du zhugs pa <sup>(6)</sup> rnams dang | lan cig phyir 'ong ba rnams dang | phyir mi 'ong ba rnams dang | dgra bcom pa rnams dang | rang sangs rgyas rnams sam | phyogs bzhi'i dge slong gi dge 'dun la 'bul bar byed pa dang |<sup>A</sup> <sup>(Q 271a2-5)</sup>

<sup>A</sup> Adbhuta<sup>p</sup> 195b4-6: kun dga' po 'dzam bu'i gling lta 'ang zhog | shar gyi lus 'phags kyi gling lta 'ang zhog | nub kyi ba lang spyod kyi gling lta 'ang zhog ste | kun dga' po byang gi sgra mi snyan ces bya <sup>(5)</sup> ba'i gling yod de | chur ni dpag tshad khri | rgyar yang dpag tshad khri ste | kun nas gru bzhi lham par grub pa de rigs kyi bu 'am rigs kyi bu mo dad pa gang la la zhig gis rin po che sna bdun gyi rang bzhin du byas te | rgyun du zhugs pa rnams dang | lan cig phyir 'ong ba <sup>(6)</sup> rnams dang | phyir mi 'ong ba rnams dang | dgra bcom pa rnams dang | rang sangs rgyas rnams dang | phyogs bzhi'i dge slong gi dge 'dun la phul ba bas |

MR 111a1-2: kun dga' po byang gi <sup>(2)</sup> sgra mi snyan kyi gling chu zheng du dpag tshad khri yod ba rgyun du zhugs pa rnams kyis kyang gang bar

<sup>1</sup> ba lang D : ba glang Q

<sup>2</sup> gru bzhi pa D : gru bzhi ba Q

<sup>3</sup> dad pa can D : omits Q

<sup>8</sup> 葉 Kr : 棗葉 FMSY

saptaratnamayaṃ<sup>1</sup> kṛtvā srotaāpannebhyaḥ<sup>2</sup> sakṛdāgāmi-  
bhyo 'nāgāmibhyo<sup>3</sup> 'rhadbhyaḥ pratyekabuddhebhyaś cā-  
turdiśāya bhikṣusaṃghāya niryātayet,

§20<sup>a</sup> ab<sup>yo</sup> vā tathāgatasyārhatāḥ<sup>4</sup> samyaksambuddhasya<sup>5</sup>  
parinirvṛtasya<sup>6</sup> mṛtpiṇḍād<sup>7</sup> āmalakaphalapramāṇaṃ stū-  
paṃ pratiṣṭhāpayet, sūcīmātrāṃ<sup>8</sup> yaṣṭim āropayet, badarī-  
pattramātraṃ<sup>9</sup> chattram<sup>10</sup> āropayet, yavaphalapramāṇaṃ

<sup>a</sup> S<sup>o</sup> 1589,5-1590,1: yo vā tathāgatasyārhatāḥ samyaksam<sup>(6)</sup>buddha-  
sya parinirvṛtasya mṛtpiṇḍād āmalakapramāṇaṃ stūpaṃ prati-  
ṣṭhāpaye sūcīmātrāṃ yaṣṭim āropayed badarīpatramātraṃ <sup>(1590)</sup>  
cchatram āropayed yavaphalapramāṇaṃ pratimāṃ kārayet, sarṣa-  
paphalapramāṇaṃ dhātum prakṣiped idam evāhaṃ tataḥ prabhū-  
tataraṃ puṇyaṃ vadāmi.

Cf. Adbhuta(B) 37 ([6]): (yo vā) tathāgatasyārhatas samyaksambu-  
ddhasya parinirvṛ[ta]sya m(r)t[pi]ṇḍād āmalaka(phala)pramāṇaṃ  
stūpaṃ pratiṣṭhāpayet' sūcīmātrāṃ ya[ṣṭi]m āropayet' bada(r)ī-  
(patra)[mātraṃ c]cha(t)raṃ, yavaphalapramāṇaṃ pratimāṃ kāra-  
ye(t' sarṣapa)pha(la)pramāṇa(m) dhātum pratiṣṭhāpayet', tataḥ  
prabhūtataṃ puṇyaṃ va<dāmi>. (see GBM 1579, 6-7)

<sup>b</sup> Cf. AĀś 469a10-15, same as §14, fn.

<sup>1</sup> °ra{tna}<tna>° Ms.

<sup>2</sup> srotaāpan<n>ebhyaḥ em. : śrota{ya}āpanebhyaḥ Ms.

<sup>3</sup> 'nāgāmibhyo em. : 'nnāgāmibhyo Ms.

<sup>4</sup> tathāga<ta>syā° em. : tathāgasyā° Ms.

<sup>5</sup> samyak° em. : samyaka° Ms.

<sup>6</sup> parini<r>vṛtasya em. : parinivṛttasya

<sup>7</sup> mṛt° em. : mṛta° Ms.

<sup>8</sup> sūcī° em. : śūcī° Ms.

<sup>9</sup> °pa<t>tra° em. : °patra° Ms.

<sup>10</sup> chat<t>ram em. : cchatram Ms.

<sup>a</sup> yo vā tathāgasyā<sup>(6a3)</sup>rhataḥ samyakasambuddhasya parini°vṛtta-  
sya mṛtapiṇḍād āmalakaphalapramā°ṇaṃ stūpaṃ pratiṣṭhāpa-  
yet° | sūcīmā<sup>(4)</sup>trāṃ yaṣṭim āropayet° | badarī°patramātraṃ ccha-  
tram āropayet° | yavapha°lapramāṇaṃ pratimā kārayet° | <sup>(5)</sup>sarṣa-  
paphalapramāṇaṃ dhātum prakṣi°pet° | idam evāhaṃ tata pra-  
bhūtataṃ pu°ṇyaṃ vadāmi ||

**§19** <sup>(812b2-6)</sup> <sup>N</sup>阿難陀，彼南閻浮洲、東勝身洲、西牛貨洲而汝且止，阿難陀，若有族姓男族姓<sup>a</sup>女，以七寶作北俱盧洲，四面方等各十千由旬，以此供養四方眾僧、及預流、一來、不還、阿羅漢乃至緣覺。

**§19** Ānanda, never mind the Jambūdīvīpa continent; never mind the Pūrvavideha continent; never mind the Aparagodānīya continent. Ānanda, there is the Uttarakuru continent which is ten thousand *yojana* long and ten thousand *yojana* wide, totally quadrangular.<sup>a</sup> Suppose a faithful man or woman of a good family were to make this (continent) consisting of seven kinds of jewel and offer them to the stream-enterers, the once-returners, the non-returners, the Arahats, the Pratyekabuddhas, or the order of monks of the four regions,

**§20** gang de bzhin gshegs pa dgra bcom pa yang dag  
(7) par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das  
pa'i mchod rten 'jim pa las skyu ru ra tsam byed du 'jug |

*gyur ces bya ba nas snga ma bzhin du rgyas par sbyar ro |*

<sup>N</sup> Adbhuta<sup>C1</sup> 781b21-23: 復次阿難，置是弗于逮，復有鬻單越廣萬由延，人面正方，於彼中人悉亦如是作大功德。

Adbhuta<sup>C2</sup> 782c25-783a9: 爾時世尊復告阿難：且置西方瞿陀尼洲，於此北方大俱盧洲，縱廣周匝十千踰繕那，地形四方人面亦爾。假使於中合成一段，或甘蔗林或蘆葦林或竹林等，或復稻田胡麻田等，側塞充滿無有間隙，如是假使遍彼北方大俱盧洲，或預流果或一來果或不還果或阿羅漢或諸獨覺，側塞充滿亦無間隙如甘蔗等。若有一家於彼聖眾盡形恭敬承事供養，奉施上妙衣服飲食臥具醫藥及諸資緣，於彼一般涅槃後，如法焚身收其遺骨，起窆塔波高廣嚴飾，塗香末香薰香花鬘，上妙幡蓋寶幢音樂，燈炬光明讚歎供養，汝意云何，由是因緣彼所生福寧為多不？阿難白佛：甚多世尊，甚多善逝。

<sup>a</sup> 族姓 FKrSY : om. M

<sup>a</sup> Cf. §17 (also §15) *paripūrṇacandrākārapariṇataḥ*; S<sup>C</sup>: ... *caturaśrapariṇāmitas* might be a scribal error from *-caturaśrapariṇataḥ*.  
For the size and the shape of Uttarakuru, see §4, fn.

pratimām<sup>1</sup> kārayet, sarṣapaphalaprāmāṇam dhātum pra-  
kṣipet. idam evāhaṃ tataḥ<sup>2</sup> prabhūtatarāṃ puṇyaṃ vadā-  
mi.

§21<sup>a</sup> <sup>ab</sup>tiṣṭhatv ānanda jambūdvīpo dvīpaḥ, tiṣṭhatu pūrva-

<sup>a</sup> S<sup>c</sup> 1590,1-4: tiṣṭha<sub>(2)</sub>tv ānanda jambūdvīpo dvīpas. tiṣṭhatu pūrva-  
videho dvīpaḥ. tiṣṭhatu avaragodānīyo dvīpaḥ. tiṣṭhatūttarakuru  
dvīpaḥ. asty ānanda śakrasya deve<sub>(3)</sub>ndrasya vajrayantaḥ prāsādaḥ.  
tam enaṃ © kaścic chrāddha kulaputro vā kuladuhitā vā saptarat-  
namayaṃ kṛtvā srotāpannebhya sakṛdāgāmi<sub>(4)</sub>bhyo nāgāmibhyo  
rhadbhyah pratyekakabu©ddhebhyaś cāturdiśāya vā bhikṣusaṃ-  
ghāya niryātayed;

Cf. Adbhuta(B) 37 ([7]): tiṣṭhatv ānanda jambūdvīpo dvīpas. tiṣṭha-  
tu pūrvavideho dvī(pa)ḥ. tiṣṭ(ṭha)tv avaragodā[n]īy(o) [dv]ī[pah].  
(t)īṣṭhatūttarakuru dvīpaḥ. asty ānanda śakrasya de[v]ānām indra-  
sya vajrayanto nāma prāsādaḥ. tam enaṃ śrāddhaḥ kulaputro vā  
kuladuhitā vā cāturdiśe bhi(kṣu)saṃ(ghe) niryātayed; (see GBM  
1579,8-1580,1)

<sup>b</sup> Cf. AĀś 469a1-10: 阿難，且置北鬱單越洲，天帝釋天宮住處，有大飛  
閣名常勝殿，八萬四千高樓圍繞，八萬四千青琉璃柱，真金寶網羅覆  
其上，金繩鈴網四面張施，金銀寶砂栴檀香水雜種天華灑布其地，八  
萬四千綺飾窗牖，毘琉璃寶因陀尼羅寶頗梨寶蓮華色寶等間錯莊嚴，  
八萬四千扶欄階道，純青琉璃之所合成。阿難，若有清信善男子善女  
人，造作如帝釋天宮飛閣高樓常勝寶殿百千拘胝施與四方眾僧。  
("Ānanda, let alone the Uttarakuru continent. The divine abode of  
Indra is a great palace called 'Vajrayanta'. It is surrounded by  
eighty-four thousand impressive buildings. It has eighty-four  
thousand pillars made of cat's-eye gems (*vaidūrya*), covered with  
precious gossamer spun of pure gold. They are hung with gold  
strings of bells. Spread on the earth are sands of gold and silver,

<sup>1</sup> pratimā<ṃ> em. : pratimā Ms.

<sup>2</sup> tata<ḥ> em. : tata Ms.

<sup>a</sup> [Paragraphs §21 and §22 are entirely editorial additions. The existence of  
these paragraphs is supported by the mention of 'tiṣṭhatu śakrasya  
devānām indrasya vajrayanto nāma prāsādaḥ' in §23, also by S<sup>c</sup>, Tib  
and C. These passages are presented in italics, see "Introduction": VII.]



srog shing<sup>1</sup> khab tsam 'dzugs su 'jug | gdugs ni rgya shug gi  
lo ma tsam 'gebs su 'jug cing sku gzugs nas 'bru tsam byed  
du 'jug la | <sup>(263a1)</sup>sku gdung yungs kar gyi 'bru tsam 'jug par  
byed na | kun dga' bo 'di nyid<sup>2</sup> de bas bsod nams shin tu  
mang bar nga smra'o |<sup>A</sup> <sup>(Q 271a5-7)</sup>

**§20** <sup>(812b6-9)</sup> <sup>N</sup>若有如來應正等覺般涅槃<sup>α</sup>後，用彼泥團作窣堵  
波如阿摩勒菓<sup>β</sup>，相輪如針<sup>γ</sup>傘蓋如葉<sup>δ</sup>，中安佛像同彼麥粒，  
下葬舍利如白芥子，我說此福廣大而勝於彼。

**§20** or suppose one were to erect from a clod of earth a  
stūpa the size of the fruit of Emblic Myrobalan for the Ta-  
thāgata, the worthy one, the fully enlightened one after  
he passed away, to set up a main beam of the mere size of  
a needle, hoist a parasol merely the size of the leaf of a  
Jujube tree, enshrine a statue as small as an ear of barley-  
corn, and to deposit a relic the size of a mustard-seed. I  
say that this is a merit greater than the former.

**§21** kun dga' bo 'dzam bu'i gling gi gling lta yang<sup>3</sup> zhog |  
shar gyi lus 'phags kyi gling lta yang zhog | nub kyi <sup>(263a2)</sup>ba  
lang<sup>4</sup> spyod kyi gling lta yang zhog | byang gi sgra mi

<sup>A</sup> Cf. Adbhuta<sup>D</sup> 195b6-7: *gang gis de bzhin gshegs pa dgra bcom pa yang  
dag par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i* <sup>(7)</sup>*mchod  
rten 'ji ba (l) las skyu ru ra'i 'bras bu tsam byas la khab tsam gyi srog  
shing btsugs te | rgya shug gi lo ma tsam gyi gdugs gsol nas | nas kyi 'bru  
tsam gyi sku gzugs byas la | yungs 'bru tsam gyi ring bsrel bcug na de ni  
de bas bsod nams che'o zhes nga smra'o ||*

<sup>N</sup> Cf. §14 fn.

<sup>1</sup> srog shing D : srog shing ni Q

<sup>2</sup> 'di nyid D : 'di Q

<sup>3</sup> lta yang D : yang lta Q

<sup>4</sup> ba lang D : ba glang Q

<sup>α</sup> 盤 Kr : 槃 FMSY

<sup>β</sup> 菓 Kr : 果 FMSY

<sup>γ</sup> 針 FKrSY : 真 M

<sup>δ</sup> 葉 Kr : 棗葉 FMSY

*videho dvīpaḥ, tiṣṭhatv aparagodānīyo dvīpaḥ, tiṣṭhatūttara-  
kurudvīpaḥ. asty ānanda śakrasya devānām indrasya vaija-  
yanto nāma prāsādaḥ. tam enaṃ kaścic chrāddhaḥ kulaputro vā  
kuladuhitā vā saptaratnamayaṃ kṛtvā srotaāpannebhyaḥ sakṛ-  
dāgāmibhyo 'nāgāmibhyo 'rhadbhyaḥ pratyekabuddhebhyaś  
cāturdiśāya bhikṣusaṃghāya niryātayet,*

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perfume of sandalwood, and various precious divine flowers. There are eighty-four thousand windows decorated magnificently, adorned with interspersed cat's-eye gems, sapphires (*indranīla*), crystals (*sphaṭika*), gems the colour of waterlilies and so forth. Eighty-four thousand railings, steps and corridors made of pure cat's-eye gems. Ānanda, Suppose some son or daughter of a good faithful family were to make such a palace ..." [The following is similar to AĀś 469a10-15, see §14 fn.]).

snyan gyi gling lta yang zhog gi | kun dga' bo lha rnams  
kyi dbang po brgya byin gyi khang bzangs rnam par rgyal  
ba zhes bya ba yod de | de rigs kyi bu 'am rigs kyi bu mo  
dad pa can la las rin po che sna bdun gyis bkang ste |  
(3)rgyun du zhugs pa rnams dang | lan cig phyir 'ong ba  
rnams dang | phyir mi 'ong ba rnams dang | dgra bcom pa  
rnams dang | rang sangs rgyas rnams dang | phyogs bzhi'i  
dge slong gi dge 'dun la 'bul bar byed pa dang |<sup>A</sup> (Q 271a7-b2)

§21 (812b10-16) 阿難陀，彼四大洲而汝且止，若有族姓男族姓  
女，以七寶作帝釋天主善法之堂，布施供養四方眾僧，及於  
預流一來不還阿羅漢乃至緣覺，<sup>N</sup>

<sup>A</sup> Cf. Adbhuta<sup>D</sup> 196a1-3: kun dga' po 'dzam bu'i gling lta 'ang zhog | shar  
gyi lus 'phags gyi gling lta 'ang zhog | nub kyi ba lang spyod kyi gling lta  
'ang zhog | byang gi sgra mi snyan gyi gling lta 'ang zhog ste | kun dga' po  
lha'i dbang po brgya byin gyi bang (!) bzang rnam par rgyal byed ces bya  
ba yod de | de (2)rigs kyi bu 'am rigs kyi bu mo dad pa gang la la zhig gis  
rin po che sna bdun gyi rang bzhin du byas te | rgyun du zhugs pa rnams  
dang | lan cig phyir 'ong ba rnams dang | phyir mi 'ong ba rnams dang |  
dgra bcom pa rnams dang | rang sangs rgyas rnams dang | phyogs  
(3)bzhi'i dge slong gi dge 'dun la phul ba bas |

Cf. MR 111a2-4: kun dga' po lha'i dbang po brgya byin gyi khang bzangs  
rnam par rgyal ba zhes bya ba ka ba brgyad khri bzhi stong rab tu brtan  
pa dag yod de | ka ba de (3)dag thams cad kyang lha'i vaidūrya sngon po  
yin no | kun dga' po khang bzangs rnam par rgyal ba gser gyi bye ma bdal  
ba la tsan dan gyi chus chag chag btab pa | gser gyi dra bas g.yogs shing  
gser gyi dril bu g.yer khas bskor ba ste | (Here one paragraph seems to  
be missing) kun dga' bo gang zhig stong gsum gyi stong (4)chen po'i 'jig  
rten gyi khang bzangs de lta bu sha stag gis bkang ste (cf. §23) |  
phyogs bzhi'i dge slong gi dge 'dun la dbul bar byed la |

<sup>N</sup> Adbhuta<sup>C1</sup> 781b23-c8: 佛告阿難，釋提桓因大莊嚴殿，彫文刻鏤微妙  
奇特，有八萬四千寶柱，以天青琉璃間廁黃金，以為羅網彌覆其上，  
金沙布地奇妙栴檀以為欄楯，復次阿難，是天帝釋大莊嚴殿，復有八  
萬四千寶窓，亦以天青琉璃間廁黃金，以為羅網彌覆其上，布以金沙  
栴檀欄楯，復次阿難，是天帝釋大莊嚴殿，復有八萬四千天紺寶窓，  
微妙嚴麗校飾如上，復次阿難，是天帝釋大莊嚴殿，復有八萬四千樓  
櫓閣四出圍繞眾寶校飾亦復如上，佛告阿難，若有善男子善女人，  
作是天帝釋大莊嚴殿，施四方眾僧，於汝意云何？是善男子善女人，

**§22<sup>a</sup>** <sup>ab</sup>yo vā tathāgatasyārhataḥ samyaksambuddhasya parinirvṛtasya mṛtpiṇḍād āmalakaphalapramāṇaṃ stūpaṃ pratiṣṭhāpayet sūcīmātrāṃ yaṣṭim āropayet, badarīpattramātraṃ chattraṃ āropayet, yavaphalapramāṇaṃ pratimāṃ kārayet, sarṣapaphalapramāṇaṃ dhātuṃ prakṣipet. idam evāhaṃ tataḥ prabhūtataṃ puṇyaṃ vadāmi.

<sup>a</sup> **S<sup>c</sup> 1590,4-5:** yo vā tathāgatasyārhataḥ samyaksambuddha<sub>(s)</sub>ya parinirvṛtasya mṛtpiṇḍād āmalakapramāṇaṃ dhātuṃ prakṣiped idam evāhaṃ tata prabhūtataṃ puṇyaṃ vadāmi.  
Cf. Adbhuta(B) 37 ([7]): yo vā tathāgatasyārhataḥ samyaksambuddhasya paranirvṛtasya mṛtpiṇḍād āmalakaphalapramāṇaṃ stūpaṃ pratiṣṭh(āpa)yet' sūcīmātrāṃ ya(ṣṭ)im ā[ropaye]d badarī(pa)-tramātraṃ cchatraṃ, yavaphalapramāṇaṃ pratimāṃ kārayet [sa]rṣapaphalapramāṇaṃ dh(ātuṃ) [pratiṣṭhāpa]y[e]d, idam evānanda tataḥ pra(bhū)tataṃ puṇya[m va](dā)[mi]. (see GBM 1580, 1-3)

<sup>b</sup> Cf. AĀś 469a10-14: 若復有人如來般涅槃後，取舍利如芥子大，造塔如摩羅子大，戴刹如針大，露槃如棗葉大，造佛形像如麥子大，此功德於前所說，百分不及一，千萬億分乃至僧祇數分所不及一，分分不相及，譬喻所不能及。

<sup>a</sup> This passage is an editorial addition, see §21 fn.

**§21** *Ānanda, never mind the Jambūdvīpa continent, never mind the Pūrvavideha continent, never mind the Aparagodānīya continent, and never mind the Uttarakuru continent. There is a lofty palace called 'Vaijayanta' of Śakra,<sup>a</sup> lord of the gods. Suppose a faithful man or woman of a good family were to make such a palace consisting of seven kinds of jewel and offer them to the stream-enterers, the once-returners, the non-returners, the Arahats, the Pratyekabuddhas, or the order of monks of the four regions,*

**§22** *^gang de bzhin gshegs pa (4)dgra bcom pa yang dag par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i mchod rten 'jim pa las skyu ru ra tsam byed du 'jug | srog shing khab tsam 'dzugs su 'jug | gdugs ni rgya shug gi lo ma tsam 'gebs su 'jug cing sku gzugs nas (5)'bru tsam byed du 'jug la | sku gdung yungs kar gyi 'bru tsam 'jug par byed*

<sup>A</sup> Adbhuta<sup>D</sup> 196a3-4: *gang gis de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i mchod rten 'ji ba (l) las skyu ru ra'i 'bras bu tsam byas la khab tsam gyi srog shing btsugs te | rgya shug (4)gi lo ma tsam gyi gdugs gsol nas | nas kyi 'bru tsam gyi sku gzugs byas la yungs 'bru tsam gyi ring bsrel bcug na de ni de bas ches bsod nams che'o zhes nga smra'o ||*

MR 111a4: *gang zhig gis de bzhin gshegs pa yongs su mya ngan las 'das pa'i sku gdung yungs 'bru tsam zhes bya ba nas rgya cher snga ma bzhin du sbyar ro ||*

以此因緣得大功德不？阿難白佛言，甚多世尊，甚多善逝，此善男子善女人得大功德。

Adbhuta<sup>C2</sup> 783a10-22: 爾時世尊復告阿難，且置北方大俱盧洲，天帝釋有大層臺，其臺依止八萬四千眾妙寶柱，一一寶柱籠以種種天青琉璃妙寶珠網，布以金沙灑以香水，此臺周匝八萬四千妙寶窓牖，一一窓牖，垂以種種天青琉璃妙寶珠簾，布以金沙灑以香水，此臺復有八萬四千眾妙寶敵，一一寶敵覆以種種天青琉璃妙法珠網，布以金沙灑以香水，假使若有諸善男子或善女人，造妙層閣高廣嚴麗，似天帝釋妙寶層臺，奉施四方大德僧眾，汝意云何，是善男子或善女人，由此因緣彼所生福寧為多不？阿難白佛，甚多世尊，甚多善逝。

<sup>a</sup> *Vaijayanta prāsāda*: see AKBh(P) 168,2f.; AKBh(VP) III 161 & fn.1.

§23<sup>a</sup> <sup>ab</sup>tiṣṭhatv ānanda jambūdvīpo dvīpaḥ<sup>1</sup>, tiṣṭhatu pūrvavideho dvīpaḥ, tiṣṭhatv aparagodānīyo dvīpaḥ, tiṣṭhatūttarakurur<sup>2</sup> dvīpaḥ, tiṣṭhatu śakrasya devānām indrasya vaijayanto nāma prāsādaḥ<sup>3</sup>. asty ānanda trisāhasramahāsāhasro lokadhātuḥ. tam enaṃ<sup>4</sup> kaścic chrāddhaḥ<sup>5</sup> kulaputro vā kuladuhitā vā saptaratnamayaṃ kṛtvā srotāpan-

- <sup>a</sup> **S<sup>o</sup> 1590,5-1591,2:** tiṣṭhatv ānanda jambū<sub>(6)</sub>dvīpo dvīpaḥ, tiṣṭhatu pūrvavideho dvīpaḥ, tiṣṭhatv aparagodānīyo dvīpaḥ, tiṣṭhatūttarakurudvīpaḥ, tiṣṭhatu śakrasya deve<sub>(1591)</sub>ndrasya vaijayantaprāsādaḥ. asty ānanda trisāhasramahā..hasro lokadhātus tam enaṃ kaścic chrāddha kulaputro vā kuladuhitā vā saptaratnamayaṃ <sup>(2)</sup>kṛtvā srotāpannebhyaḥ sakṛdāgāmibhyo nāgāmibhyo rhabdhyāḥ pratyekabuddhebhyaś cāturddiśāya vā .ik.samghāya niryāṭayed Cf. Adbhuta(B) 38 ([8]): [t]i(ṣṭha)tv ānanda jaṃ(bū)dvīpo dvīpaḥ. tiṣṭhatu pūrvavideho dvīpaḥ. tiṣṭhatv <avara>godānīyo dvīpaḥ. ti(ṣṭha)tūttaraku(ru) d(v)īpaḥ. (tiṣṭhat)u śakrasya (d)evānām indrasya vaijaya(m)taḥ prāsādaḥ. asty ānandas trisāhasramahāsāhasro lo<kadhā>[tu]. tam enaṃ kaści(c) chr(ā)ddhaḥ kulaputro vā (kula)duhitā vā saptaratnamayaṃ kṛtvā srotāpannebhyaḥ sakṛdā(gā)mibhyo 'nāgāmibhyo 'rhabdhyāḥ pratyekabuddhebhya<ś> cāturdi[śe vā bh]ikṣusamghe niryā(ta)yed; (see GBM 1580,3-6)
- <sup>b</sup> For a similar but more elaborate saying about trisāhasramahāsāhasra see XJGJ 784c7-25; ZWJ 786c29-787a16. AĀś, Adbhuta<sup>C1</sup> and Adbhuta<sup>C2</sup> do not have this parallel.

<sup>1</sup> dvīpaḥ *em.* : dvapaḥ Ms.

<sup>2</sup> °ūttarakuru<r> *em.* : °ūttarakuru Ms.

<sup>3</sup> prāsādaḥ *em.* : prāsādaḥ Ms.

<sup>4</sup> e{vaṃ}naṃ Ms.

<sup>5</sup> kaścic chrāddha<ḥ> *em.* : kaścit° śrāddha Ms.

<sup>a</sup> tiṣṭhatv ānanda jambū<sub>(6)</sub>dvīpo dvapaḥ | tiṣṭhatu pūrvavideho dvīpaḥ | tiṣṭhatv aparagodānīyo ° dvīpaḥ | tiṣṭhatūttarakuru dvīpaḥ <sup>(7)</sup>tiṣṭhatu śakrasya devānām indrasya vaijayanto nāma prāsādaḥ | asty ānanda trisāhasramahāsāhasro lokadhātuḥ | tam e{vaṃ}naṃ kaścit° śrā<sub>(6)</sub>ddha kulaputro vā kuladuhitā vā saptaratnamayaṃ kṛtvā śrota{yā}āpanebyāḥ sakṛtāgāmibhyo 'nāgāmibhyo 'rhabdhyāḥ pratyekabu<sub>(6b)</sub>ddhebhyāḥ cāturddiśāya bhikṣusamghāya niryāṭayet<sup>0</sup> |

na kun dga' bo 'di nyid de bas bsod nams shin tu rab tu  
mang bar nga smra'o | (Q 271b2-3)

§22 <sup>(812b13-16)</sup> <sup>N</sup>若有如來應正等覺般涅槃<sup>a</sup>後，用彼泥團作窣堵波，如阿摩勒菓<sup>β</sup>，種種莊嚴相輪傘蓋，作佛形像及葬舍利同前無異，我說此福廣大而勝於彼。

§22 *or suppose one were to erect from a clod of earth a stūpa the size of the fruit of Emblic Myrobalan for the Tathāgata, the worthy one, the fully enlightened one after he passed away, to set up a main beam of the mere size of a needle, hoist a parasol merely the size of the leaf of a Jujube tree, enshrine a statue as small as an ear of barley-corn, and to deposit a relic the size of a mustard-seed. I say that this is a merit greater than the former.*

§23 kun dga' bo 'dzam bu'i gling gi gling lta yang zhog | shar gyi lus 'phags kyi gling lta yang zhog | nub <sup>(6)</sup>kyi ba lang<sup>1</sup> spyod kyi gling lta yang zhog | byang gi sgra mi snyan gyi gling lta yang zhog | lha rnams kyi dbang po brgya byin gyi khang bzangs rnam par rgyal ba lta yang zhog gi | kun dga' bo stong gsum gyi stong chen po'i 'jig rten gyi kham s yod de | de rigs kyi bu 'am rigs gyi <sup>(7)</sup>bu mo gang la las rin po che sna bdun gyis bkang ste | rgyun du zhugs pa rnams dang | lan cig phyir 'ong ba rnams dang | phyir mi 'ong ba rnams dang | dgra bcom pa rnams dang | rang sangs rgyas rnams sam | phyogs bzhi'i dge slong gi dge 'dun la 'bul <sup>(263b)</sup>bar byed pa dang |<sup>A</sup> (Q 271b4-6)

<sup>A</sup> Adbhuta<sup>D</sup> 196a4-7: kun dga' po 'dzam bu'i gling lta yang zhog | shar gyi lus 'phags kyi gling lta yang zhog | nub <sup>(5)</sup>kyi ba lang spyod kyi gling lta yang zhog | byang gi sgra mi snyan gyi gling lta yang zhog | lha'i dbang po brgya byin gyi khang bzang rnams par rgyal byed ces bya ba lta yang zhog ste | kun dga' po stong gsum gyi stong chen po'i 'jig rten gyi kham s

<sup>N</sup> Cf. §14, fn.a.

<sup>1</sup> ba lang D : ba glang Q

<sup>α</sup> 盤 Kr : 槃 FMSY

<sup>β</sup> 菓 Kr : 果 FMSY

nebhyaḥ<sup>1</sup> sakṛdāgāmibhyo<sup>2</sup> 'nāgāmibhyo 'rhadbhyaḥ pra-  
tyekabuddhebhyaś<sup>3</sup> cāturdiśāya bhikṣusamghāya niryā-  
tayet,

§24<sup>a</sup> <sup>a</sup>yo vā tathāgatasyārḥataḥ<sup>4</sup> samyaksambuddhasya  
parinirvṛtasya<sup>5</sup> mṛtpiṇḍād<sup>6</sup> āmalakaphalapramāṇaṃ stū-  
paṃ pratiṣṭhāpayet, sūcīmātrām<sup>7</sup> yaṣṭim āropayet, bada-  
rīpatramātram<sup>8</sup> chattram<sup>9</sup> āropayet, yavaphalapramā-

<sup>a</sup> S<sup>G</sup> 1591,2-5: yo vā tathā<sub>(3)</sub>gatasyārḥata samyaksambuddhasya pa-  
rinirvṛ<sub>(3)</sub>tasya mṛtpiṇḍād āmalakapramāṇaṃ stūpaṃ pratiṣṭhā-  
paye sūcīmātrām yaṣṭim āropayed ba<sub>(4)</sub>darīpatramātram cchatram  
āropayed yava<sub>(3)</sub>phalapramāṇaṃ pratimāṃ kārāyet sarṣapa..la-  
ramāṇaṃ dhātum prakṣiped idam evāhaṃ tataḥ pra<sub>(5)</sub>bhūtataṃ  
puṇyaṃ vadāmi.  
Cf. Adbhuta(B) 38 ([8]): yo [vā ta]thāgatasyārḥataḥ samyaksambud-  
dhasya parinirvṛtasya mṛttikāpiṇḍād āmalakapramāṇaṃ stūpaṃ  
pratiṣṭhāpayet' sū<ci>mātrām yaṣṭim āropayed badarīpatramā-  
tram cchatram āropaye yavaphalapramāṇaṃ pratimāṃ kārāyet'  
saraṣapaphalapramāṇaṃ dhātum pratiṣṭhāpayet, idam evāna<n-  
da> tataḥ prabhūtataṃ puṇyaṃ vadāmi. (see GBM 1580,6-8)

<sup>1</sup> srotaāpan<n>ebhyaḥ *em.* : śrota{yā}āpanebhyaḥ Ms.

<sup>2</sup> sakṛd° *em.* : sakṛt° Ms.

<sup>3</sup> °buddhebhyaś *em.* : °buddhebhyaḥ Ms.

<sup>4</sup> °ārḥata<ḥ> *em.* : °ārḥata Ms.

<sup>5</sup> parini<r>vṛtasya *em.* : parinivṛttasya Ms.

<sup>6</sup> mṛtpiṇḍād *em.* : mṛ<ta>piṇḍād Ms.

<sup>7</sup> sūcīmātrām *em.* : sūcīmātram Ms.

<sup>8</sup> °pa<t>tra<mātram> *em.* [cf. §14, §16 etc.] : °{mā}patra Ms.

<sup>9</sup> cha<t>tram *em.* : <chatra>m Ms.

<sup>a</sup> yo vā tathāgatasyārḥata samyaksambuddhasya parinivṛttasya mṛ-  
<ta>piṇḍād āmalakaphalapramāṇaṃ stūpaṃ <sub>(6b2)</sub>pratiṣṭhāpayet<sup>0</sup> |  
sūcīmātram yaṣṭim āropayet<sup>0</sup> | badarī{mā}patra <chatra>m āropa-  
yet<sup>0</sup> | yavaphalapramāṇaṃ pratimā kārāyet<sup>0</sup> | sarṣapaphalapr<sub>(3)</sub>a-  
māṇaṃ dhātum prakṣipet<sup>0</sup> | idam evā<sub>(3)</sub>haṃ tataḥ prabhūtataṃ  
puṇyaṃ vadāmi | ☉



**§23** <sup>(812b17-23)</sup> <sup>N</sup>阿難陀，彼之四洲及善法堂而汝且止，阿難陀，若有信心族姓男族姓女，乃至以彼七寶作三千大千世界，布施供養四方眾僧，及於四果乃至緣覺，

**§23** Ānanda, never mind the Jambūdvīpa continent. Never mind the Pūrvavideha continent. Never mind the Aparagodānīya continent. Never mind the Uttarakuru continent. Never mind the palace called ‘Vaijayanta’ of Śakra, lord of the gods. There exist the threefold thousand great thousands of world regions.<sup>a</sup> Suppose a faithful man or woman of a good family were to create such a world consisting of seven kinds of jewel and offer them to the stream-enterers, the once-returners, the non-returners, the Arahats, the Pratyekabuddhas, or the order of monks of the four regions,

**§24** <sup>A</sup>gang zhig de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i mchod rten 'jim pa las skyu ru ra tsam byed du 'jug |

yod de | de rigs kyi bu 'am <sup>(6)</sup>rigs kyi bu mo dad pa gang la la zhig gis rin po che sna bdun gyi rang bzhin du byas te | rgyun du zhugs pa rnams dang | lan cig phyir 'ong ba rnams dang | phyir mi 'ong ba rnams dang | dgra bcom pa rnams dang | rang sangs rgyas rnams dang | phyogs bzhi'i <sup>(7)</sup>dge slong gi dge 'dun la phul ba bas |

<sup>A</sup> Adbhuta<sup>b</sup> 196a7-196b1: gang gis de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas yongs su mya ngan las 'das pa'i mchod rten 'ji ba las skyu ru ra'i 'bras bu tsam byas la khab tsam gyi srog shing btsugs te | rgya shug gi lo ma <sup>(196b)</sup>tsam gyi gdugs byas nas | nas kyi 'bru tsam gyi sku gzugs byas la yungs 'bru tsam gyi ring bsrel bcug na de ni de bas ches bsod nams che'o zhes nga smra'o |

<sup>N</sup> Adbhuta<sup>c1</sup> 781c9-11: 佛告阿難：置此四天下功德，復置釋提桓因大莊嚴殿功德。若有善男子善女人，作百千億釋提桓因大莊嚴殿，施四方僧。

Adbhuta<sup>c2</sup> 783a23-26: 爾時世尊告阿難曰：且置四洲及天帝釋大寶層臺。假使若有諸善男子或善女人，能造百千俱胝層閣，高廣嚴麗皆如帝釋妙寶層臺，奉施四方大德僧眾。

<sup>a</sup> Trisāhasramahāsāhasro; here I follow the translation of AkṣNS ii.23.

ṇām<sup>1</sup> pratimām<sup>2</sup> kārayet, sarśapaphalāpramāṇam dhātum prakṣipet. idam evāhaṃ tataḥ prabhūtataṛam puṇyam vadāmi.

§25<sup>a</sup> <sup>ab</sup>tat kasya hetoḥ. aprameya<sup>3</sup> ānanda tathāgato<sup>4</sup> dānenāprameyaḥ śīlenāprameyaḥ<sup>5</sup> kṣāntyāprameyo<sup>6</sup> vīryeṇāprameyo<sup>7</sup> dhyānenāprameyaḥ<sup>8</sup> prajñayā. aprameyo<sup>9</sup> da-

<sup>a</sup> S<sup>o</sup> 1591,5-1592,1: tat kasya he.o aprameya ānanda tathāgato .ā.enāprameya śīlenāprameya kṣāntyāprameyaḥ vīrye<sub>(6)</sub>ṇāprameyaḥ tyāgenāprameya jñānenāprameya daśabhir bbalaiś caturbhir vaiśāradyais ṭrbhir āveṇikai smṛtyupasthānair mmahākaru<sub>(1592)</sub>.. ā ca aprame.. prameyaguṇag.ṇai ..ma.āgataḥ ānanda tathāgato rha samyaksaṃbuddhaḥ.

Cf. Adbhuta(B) 38 ([9]): tat kasya heto? aprameyo hy ānanda tathāgato dā[n]enāprameyaḥ śīlenāprameyaḥ kṣāntyāprameyo vīryeṇāprameyaḥ<s tyāge>nāprameyo maitryāprameyaḥ karuṇayāprameya muditayāprameya upekṣayā caturbhir vaiśāradyair daśabhis tathāgatabalair aṣṭādaśabhir āveṇikai(r bu)ddhadharm(m)<ai>r aprameyāprameyaguṇasamanvā(gato) hy ā(na)ndas tathāgato 'r-hat samyaksaṃbuddhaḥ. (see GBM 1580,8-1581,2)

<sup>b</sup> Cf. Adbhuta<sup>C1</sup> 781c16-20; Adbhuta<sup>C2</sup> 783b4-9.

<sup>1</sup> °pramāṇam *em.* : °pramāṇam Ms.

<sup>2</sup> pratimā<ṇ> *em.* : pratimā Ms.

<sup>3</sup> aprameya *em.* : aprameyam Ms.

<sup>4</sup> tathāgato *em.* : tathāgataḥ Ms.

<sup>5</sup> śīlenāprameyaḥ *em.* : śīlena aprameyaḥ Ms.

<sup>6</sup> kṣāntyāprameyo *em.* : kṣyāntyā aprameyaḥ Ms.

<sup>7</sup> vīryeṇāprameyo *em.* : vīryeṇa aprameya{śca} Ms.

<sup>8</sup> dhyānenāprameya<ḥ> *em.* : dhyānena aprameya Ms.

<sup>9</sup> aprameyo *em.* : aprameyaḥ Ms.

<sup>a</sup> tat<sup>o</sup> kasya hetoḥ | aprameya<sub>(6b4)</sub>m ānanda tathāgataḥ dānenāprameyaḥ śīlena aprameyaḥ kṣyāntyā a©prameyaḥ vīryeṇa aprameya{śca}<sub>(5)</sub> dhyānena aprameya prajñayā | a©prameyaḥ daśabhi tathāgatabalaiś ca©tubhiḥ vaiśā{la}radyais tribhir ā<sub>(6)</sub>ve{nai}ṇikaiḥ smṛtyupasthānaiḥ © mahākaruṇayā cāprameyair eva gu©ṇaiḥ samanvāgataḥ | ānanda ta<sub>(7)</sub>thāgataḥ arhan<sup>o</sup> samyaksaṃbuddhaḥ |

srog shing ni khab tsam 'dzugs su 'jug | gdugs ni rgya shug  
gi lo ma tsam <sup>(2)</sup>'gebs su 'jug cing sku gzugs nas 'bru tsam  
byed du 'jug la | sku gdung yungs kar gyi 'bru tsam 'jug par  
byed na | kun dga' bo 'di nyid de bas bsod nams shin du  
rab tu mang bar nga smra'o | (Q 271b6-8)

**§24** (812b20-23) 若有如來應正等覺般涅槃<sup>α</sup>後，用彼泥團作窣堵波，如阿摩勒菓<sup>β</sup>，種種莊嚴相輪傘蓋，安佛形像及葬舍利同前無異，我說此福廣大而勝於彼。<sup>N</sup>

**§24** or after the Tathāgata, the worthy one, the fully enlightened one passed away, suppose one were to erect from a clod of earth a stūpa as small as the fruit of Emblic Myrobalan, to set up a main beam of the mere size of a needle, hoist a parasol merely the size of the leaf of a Jujube tree, enshrine a statue as small as an ear of barley-corn, and to deposit a relic the size of a mustard-seed. I say that this is a merit greater than the former.

**§25** de ci'i phyir zhe na | kun dga' bo 'di ltar de bzhin  
gshegs pa <sup>(263b3)</sup>dgra bcom pa yang dag par rdzogs pa'i sangs  
rgyas ni sbyin pa dpag tu med pa | tshul khrims dpag tu  
med pa | bzod pa dpag tu med pa | brtson 'grus dpag tu  
med pa | bsam gtan dpag tu med pa | shes rab dpag tu med

<sup>N</sup> Adbhuta<sup>C1</sup> 781c11-16: 復有善男子善女人，於佛般涅槃後，以如芥子舍利起塔，大如菴摩勒果，其剎如針，上施槃蓋如酸棗葉，若造佛形像乃至如穞麥，此功德滿足百倍不及，千倍萬倍百千萬億倍所不能及，不可稱量。

Adbhuta<sup>C2</sup> 783a26-b4: 復有諸善男子或善女人，於諸如來般涅槃後起窣堵波，其量下如阿摩洛果，以佛馱都如芥子許安置其中，樹以表剎量如大針，上安相輪如小棗葉，或造佛像下如穞麥，以前福聚比此福聚，於百分中不及其一，於千分中亦不及一，於百千分數分算分計分喻分乃至鄔波尼殺曇分亦不及一。

<sup>α</sup> 盤 Kr: 槃 FMSY

<sup>β</sup> 菓 Kr: 果 FMSY

śabhis<sup>1</sup> tathāgatabalaiś caturbhir<sup>2</sup> vaiśāradyais<sup>3</sup> tribhir  
 āveṇikaiḥ<sup>4</sup> smṛtyupasthānair<sup>5</sup> mahākaruṇayā ca: aprame-  
 yair<sup>6</sup> eva guṇaiḥ samanvāgata<sup>7</sup> ānanda tathāgato 'rhan<sup>8</sup>  
 samyaksambuddhaḥ. (6)

<sup>1</sup> daśabhi<s> *em.* : daśabhi Ms.

<sup>2</sup> catu<r>bhir *em.* : catubhiḥ Ms.

<sup>3</sup> vaiśā{la}radyais Ms.

<sup>4</sup> āve{nai}ṇikaiḥ Ms.

<sup>5</sup> °upasthānair *em.* : °upasthānaiḥ Ms.

<sup>6</sup> ca: aprameyair *em.* : cāprameyair Ms.

<sup>7</sup> samanvāgata *em.* : samanvāgataḥ | Ms.

<sup>8</sup> tathāgato 'rhan *em.* : tathāgataḥ arhan<sup>0</sup> Ms.

pa | 'byams pa nas btang <sup>(4)</sup>snyoms kyi bar du<sup>2</sup> dpag tu med  
de | kun dga' bo de bzhin gshegs pa dgra bcom pa yang dag  
par rdzogs pa'i sangs rgyas ni yon tan dpag tu med pa  
dang ldan pa'i phyir ro |<sup>A</sup> (Q 271b8-272a3)

**§25** <sup>(812b23-29)</sup> <sup>N</sup>何以故？阿難陀，如來施戒忍辱精進靜慮及一切智無量無邊，乃至十力四智三不共法及四念處乃至大悲亦無量無邊。蓋以如來有如是功德故，阿難陀，

**§25** What is the cause? [For,] Ānanda, the giving of the

<sup>A</sup> Adbhuta<sup>D</sup> 196b1-4: de ci'i phyir zhe na | kun dga' po de bzhin gshegs pa ni ye shes kyi dpag tu med pa | tshul khrims kyi <sup>(2)</sup>dpag tu med pa | bzod pas dpag tu med pa | brtson 'grus kyi dpag tu med pa | bsam gtan gyis dpag tu med pa | shes rab kyi dpag tu med pa | byams pas dpag tu med pa | snying rjes dpag tu med pa | dga' bas dpag tu med pa | btang snyoms <sup>(3)</sup>kyis dpag tu med pa | sangs rgyas kyi chos ma 'dres pa bcu brgyad dang | stobs bcu dang | mi 'jigs pa bzhi dang | sangs rgyas kyi chos dran pa nye bar gzhas pa ma 'dres pa gsum dang snying rje chen pos dpag tu med pa ste | kun dga' po de bzhin gshegs pa dgra bcom <sup>(4)</sup>pa yang dag par rdzogs pa'i sangs rgyas ni yon tan dpag tu med pa dang ldan pa'i phyir ro |  
MR 113a7-b2: de ci'i phyir zhe na | de bzhin gshegs pa dgra <sup>(111b)</sup>bcom pa yang dag par rdzogs pa'i sangs rgyas rnams ni dpag tu med pa'i chos 'di lta bu dag dang ldan te | tshul khrims dpag tu med pa dang | ting nge 'dzin dpag tu med pa dang | shes rab dpag tu med pa dang | rnam par grol ba dpag tu med pa dang | rnam par grol ba'i <sup>(2)</sup>ye shes gzigs pa dpag tu med pa dang ldan pa'i phyir ro |

<sup>N</sup> Adbhuta<sup>C1</sup> 781c16-20: 阿難當知，是如來無量功德，戒分定分智慧分解脫分知見解脫分，復次阿難，如來無量功德，有大神通神足變化及檀波羅蜜尸波羅蜜羼提波羅蜜毘梨耶波羅蜜禪波羅蜜般若波羅蜜如是等無量功德。

Adbhuta<sup>C2</sup> 783b4-11: 何以故？阿難，如前福聚其量雖多然不及者，為諸如來於三大劫阿僧祇耶，修集無量勝戒定慧，及以解脫解脫知見皆圓滿故，如來無量慈悲喜捨，十方六趣教化神通皆圓滿故，如來無量布施持戒忍辱精進靜慮智慧，及餘功德皆圓滿故，以是當知，造佛形像及宰堵波，所獲福聚不可思議不可比喻。

<sup>1</sup> *daśabhis tathāgatabalaiś catubhir vaiśāradyais tribhir āveṇikaiḥ smrty-upasthānaiḥ* n.e. T.

<sup>2</sup> *byams pa nas btang snyoms kyi bar du* (\**maitrādyupekṣāparyanta*) T.

§26<sup>α</sup> asmin khalu dharmaparyāye bhāṣyamāṇe 'yaṃ trisāhasramahāsāhasro lokadhātuḥ kampitaḥ prakampitaḥ samprakampitaḥ.<sup>a</sup>

athāyusmān<sup>1</sup> ānando bhagavantam etad avocat — kiṃnāmāyaṃ bhagavan dharmaparyāyaḥ. kathaṃ<sup>2</sup> cainaṃ dhārayāmi. bhagavān āha — tasmāt<sup>3</sup> tvam ānandemaṃ<sup>4</sup> dharmaparyāyam amṛtadundubhir<sup>5</sup> ity api dhāraya, adbhuta-dharmaparyāya<sup>6</sup> ity<sup>7</sup> api dhāraya. tasmād asya dharmapar-

<sup>a</sup> Cf. Waldschmidt 1967: 158 (= MPS 31.75): asmi(ṃ) khalu mahāsimhanādike dharmaparyāye bhāṣyamāṇe 'yaṃ trisahasramahāsahasro lokadhātus trikr̥tvāḥ kampitaḥ saṃka(ṃ)pitaḥ saṃprakampitaḥ calitaḥ saṃ(ca)litaḥ saṃpracalito vyathitaḥ saṃvyathitaḥ saṃpravyathitaḥ kṣubhitaḥ saṃkṣubhitaḥ saṃprakṣubhitaḥ || *Similarly Samādh(V)* 303,8-18.

<sup>1</sup> athā° *em.* : tathā° Ms.  
<sup>2</sup> kathaṃ *em.* : kathaṃ Ms.  
<sup>3</sup> tasmā<t> *em.* : tasmā Ms.  
<sup>4</sup> ānandemaṃ *em.* : ānanda imaṃ Ms.  
<sup>5</sup> °dundubhir *em.* : °dundabhir Ms.  
<sup>6</sup> adbhuta° *em.* : adbhūta° Ms.  
<sup>7</sup> ity *em.* : i.y Ms.

<sup>α</sup> asmin<sup>0</sup> khalu dharmmaparyāye bhāṣyamāṇe 'yaṃ trisāhasramahāsāhasro lokadhātuḥ kampitaḥ<sup>(8)</sup> prakampitaḥ saṃprakampitaḥ | ta-thāyusmān ānando bhagavantam etad avocat<sup>0</sup> | kiṃnāmāyaṃ bhagavan<sup>0</sup> dharmmaparyāyaḥ kathaṃ cainaṃ dhāra<sup>(7a)</sup>yāmi | bhagavān āha | tasmā tvam ānanda imaṃ dharmmaparyāyaṃ amṛtadundubhir ity api dhāraya | adbhūtadharmmaparyāya i.y api dhāraya | tasmād asya dharmmapa<sup>(2)</sup>ryāyasyādbhūtadharmmaparyāya ity api vacanaṃ || idam avocad bhagavān āttamanās te ca bhikṣava-  
 {ste}ḥ bhagavato bhāṣitam abhyanandann iti ||\*|| <sup>(3)</sup>kūṭāgārasūtraṃ dvitīyaḥ samāpta◎ḥ ||  
 (Tibetan marginal note above 7a line 1): <khang bu brtsegs pa'i mdo ste gnyis pa rdzogs so |>

Tathāgata<sup>a</sup> is unfathomable; (his) moral conduct is unfathomable; (his) forbearance is unfathomable; (his) diligence is unfathomable; (his) concentration is unfathomable; (and his) understanding is unfathomable. The Tathāgata's ten powers, four kinds of confidence, three unique kinds of mindfulness,<sup>b</sup> and his great compassion are also unfathomable.<sup>c</sup> Ānanda, the Tathāgata, the worthy one, the fully enlightened one is endowed with such unfathomable qualities. (6)

§26 bcom ldan 'das kyis de skad ces bka' stsal nas | tshe dang ldan pa kun dga' bo dang <sup>(263b5)</sup> | dge slong de dag bcom ldan 'das kyis gsungs pa la rjes su yi rangs nas mngon par bstod do | khang bu brtsegs ba'i mdo rdzogs so ||<sup>A</sup> (Q 272a3-4)

<sup>A</sup> Adbhuta<sup>D</sup> 196b4-7: *de skad ces bka' stsal ba dang | tshe dang ldan pa kun dga' pos bcom ldan 'das la 'di skad ces gsol to | bcom ldan 'das 'di lta ste | chos kyi rnam grangs 'di ni ngo <sup>(5)</sup>mtshar lags so | bde bar gshegs pa ngo mtshar lags so | chos kyi rnam grangs 'di'i ming ci lags | 'di ji ltar gzung bar bgyi | bka' stsal ba | kun dga' po de'i phyir chos kyi rnam*

<sup>a</sup> Tib has more epithets.

<sup>b</sup> After *prajñā*, Ms, T and C have different lists. *tribhir āveṇikāiḥ smṛtyupasthānāiḥ*. The canonical sources which mention the three *smṛtyupasthāna*: *Salāyatanavibhaṅgasutta* MN.iii. 221-222; MĀ 693c23-694a20 (分別六處經). AKBh(P) 414,10 only mentions 'yathāsūtram', while AKV (646) and ASBh (130,§164) quote the content without acknowledging any sūtra title, cf. ADV 390, fn.4. ASBh reads *āveṇika(smṛtyupasthāna)* while MN, MĀ and AKV do not have *āveṇika*. Cf. also BGUV 347a26 f.

C translates this as 'three unique kinds of *dharma* (*āveṇikadharmā*) and four kinds of mindfulness (*smṛtyupasthāna*)'.

<sup>c</sup> This list of the eighteen unique qualities of the Buddha is called *aṣṭādaśāveṇikabuddhadharmāḥ*, mainly by the Sarvāstivādin, cf. MPPU III 1626. According to MPPU III 1697 (MPPU<sup>c</sup> 254a), Kātyāyanīputra claimed the list to be the *aṣṭādaśāveṇikabuddhadharmāḥ*, while the Mahāyāna system has a different list. For the Mahāyāna list of the *aṣṭādaśāveṇikabuddhadharmāḥ*, see AVS 52-53; LV<sup>c1</sup>; LV<sup>c2</sup> 522c16f.; PBSS<sup>c</sup> 917a6f.; BhKS 40a22f.; RM 722c23 f.; AĀś 475b18 f.; WRZN 609b7 f. etc.

yāsyādbhutadharmaparyāya<sup>1</sup> ity api vacanam.<sup>a</sup>

idam avocad bhagavān, āttamanā āyusmān ānandas<sup>2</sup> te ca  
bhikṣavo<sup>3</sup> bhagavato bhāṣitam abhyanandann iti.

kūṭāgārasūtraṃ dvitīyaṃ<sup>4</sup> samāptam<sup>5</sup>.

<sup>a</sup> S<sup>G</sup> 1592,1-4: *evam* ukto āyusmānando bhagavantam idam avocat<sub>(2)</sub> āścaryaṃ bhagavann āścaryaṃ sugataḥ yāvad ayaṃ dharmaparyāyaḥ ko nāmayaṃ bhadanta ..maparyāyaḥ, kathaṃ cainaṃ dhārayāmi | bhagavān āha | tasmā tvam ā<sub>(3)</sub>nanda imaṃ dharmmaparyāyaṃ amṛtadundu◉bhir ity abhidhāraya | adbhuta<sub>(4)</sub>dharmmaparyāya ity api dhāraya tasmād asya dharmmaparyāyasya adbhuta<sub>(4)</sub>dharmmaparyāya | ity adhivacana◉m || kūṭāgārasūtraṃ samāptam ||

Cf. Adbhuta(B) 39 ([10]): *evam* ukto āyusmāṃn ānando bhaga(va)ṃtam idam avocat': āścaryaṃ bhagavann āśca<ryaṃ>(su)gataḥ yāvad ayaṃ dharmaparyāyaḥ. [ko nāmāya]ṃ dharmaparyāyaḥ, kathaṃ [cai]naṃ dhārayāmi? tasmāt tarhi, tvam ānanda, imaṃ dhar[mapa]ryāyaṃ adbhutam adbhuta(dharma)paryāya [x]i dhārayaḥ. idam avo(ca)d [bha]ga[vān āta](ma)[nasas te bh]ikṣava ā(yuṣma)ṃś cānando bhagavato [bhāṣ]itam abhyananda[n]. (see GBM 1581,2-4)

<sup>1</sup> °ādbhuta° *em.* : °ādbhūta° Ms.

<sup>2</sup> āttamanā <āyusmān ānanda>s *em.* [cf. tshe dang ldan pa kun dga' bo dang T; 尊者阿難陀 C] : āttamanās Ms.

<sup>3</sup> bhikṣavo *em.* : bhikṣava{ste}ḥ Ms.

<sup>4</sup> dvitīyaṃ *em.* : dvitīyaḥ Ms.

<sup>5</sup> samāptam *em.* : samāptaḥ Ms.



**§26** <sup>(812b29-c4)</sup> 如來應正等覺說是法時，三千大千世界周遍振<sup>α</sup>動。爾時尊者阿難陀白佛言：世尊，今此正法當云何名云何受持？佛告阿難陀：此經名正法甘露鼓，亦名未曾有正法，如是受持。爾時尊者阿難陀以希有心承佛聖旨，信受奉持<sup>β</sup>頂禮而退。<sup>N</sup>

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*grangs 'di rmad du byung ba'i chos kyi rnam grangs zhes bya bar zung shig | de <sub>(6)</sub>ngas na chos kyi rnam grangs 'di ni | rmad du byung ba'i chos kyi rnam grangs zhes bya ba'i tshig bla dags so | bcom ldan 'das kyis de skad ces bka' stsal nas | tshe dang ldan pa kun dga' po yi rangs te | bcom ldan 'das kyis gsungs pa la mngon par <sub>(7)</sub>bstod do || 'phags pa rmad du byung ba'i chos kyi rnam grangs | rdzogs so ||*

MR 111b4-6: *bcom ldan 'das chos kyi rnam grangs 'di'i ming ci lags | bdag gis ji ltar gzung bar bgyi | bcom ldan 'das kyis <sub>(5)</sub>bka' stsal pa | kun dga' po de'i phyir chos kyi rnam grangs 'di bdud rtsi'i nga zhes bya bar zung shig | sgra chen po zhes bya bar yang zung shig | de nas tshe dang ldan pa kun dga' po bcom ldan 'das kyis gsungs pa la mngon par bstod de rjes su yi rangs nas bcom ldan 'das kyi <sub>(6)</sub>zhabs la phyag 'tshal te | bcom ldan 'das la lan gsum bskor ba byas nas | bcom ldan 'das kyi spyen snga nas song ngo | 'phags pa sgra chen po zhes bya ba theg pa chen po'i mdo rdzogs so ||*

<sup>N</sup> Adbhuta<sup>C1</sup> 781c21-29: 爾時佛告尊者阿難：汝諦受持此經。阿難白佛言：受教世尊。此名何法：我等如來法中當云何受持？佛告阿難：此名未曾有法，是一切清淨妙法方便，我以是故慰勸囑，汝當數數廣為諸天人阿修羅龍夜叉乾闥婆伽留羅緊那羅摩睺羅伽人非人等，分別說之，當作如來善根功德種子，一切眾生聞者，得入如來善根功德，以是因緣故，離諸煩惱悉皆成佛。諸比丘聞已歡喜作禮。

Adbhuta<sup>C2</sup> 783b12-23: 爾時世尊告阿難曰：汝當敬受如是法門。阿難白佛：我已敬受。未審如是所說法門，其名何等我當奉持？佛告阿難：今此法門名甚希有，能令眾生種植一切圓淨白法，以是名字汝當奉持。阿難當知，我自昔來數數曾為天龍藥叉廣說，乃至人非人等宣說開示如是法門，何以故？世尊欲令如是種類諸眾生等，於如來所無倒恭敬種諸善根，長夜獲得利益安樂，速成無上佛菩提故。時薄伽梵說是經已，尊者阿難，大苾芻眾無量菩薩及諸天人阿素洛等，聞佛所說皆大歡喜，信受奉行。

<sup>α</sup> 振 Kr: 震 FMSY

<sup>β</sup> 持 Kr: 行 FMSY



**§26** <sup>a</sup>While this course of teaching was being delivered the threefold thousand great thousands of world regions quivered, shivered, and shook.

Then the Elder Ānanda said to the Blessed One: “Blessed One! What is this course of teaching called? How should I know this by heart?” The Blessed One said: “On that account you should either know this course of teaching by heart as the ‘Imperishable Kettledrum’,<sup>b</sup> or as the ‘Marvelous course of teaching’. This is why this course of teaching is also said to be the ‘Marvellous course of teaching’.”

<sup>c</sup>Thus said the Blessed One. Transported with joy,<sup>d</sup> the Elder Ānanda<sup>e</sup> and those monks praised what the Blessed One said.

The second sūtra, a house with a finial, is complete.

<sup>a</sup> T does not have this and the next paragraphs.

<sup>b</sup> The Pāli *Bahudhātukasutta* and its Chinese parallel *Bahudhātukasūtra* (Taishō vol.17, no.776, 713c27-29) are also called ‘*Amṛtadundubhi*’ — *evaṃ vutte āyasmā ānando bhagavantam etad avoca: acchariyaṃ, bhante; abbhutaṃ, bhante. konāmo ayaṃ, bhante, dhammapariyāyo ti? tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ bahudhātuko ti pi naṃ dhārehi, catuparivaṭṭo ti pi naṃ dhārehi, dhammādāso ti pi naṃ dhārehi, amatadundubhīti pi naṃ dhārehi, anuttaro saṃgāmajayo ti pi naṃ dhārehīti*. (MN.iii.67,25-32). Tibetan MR is also called \**Amṛtadundubhi* (*bdud rtsi’i rnga*), see Sūtra 2, “A note on the sources — Focus on S<sup>6</sup>”: I.4 Concluding paragraph §26.

<sup>c</sup> S<sup>6</sup> does not have this paragraph.

<sup>d</sup> For the problem with the closing sentence, especially the reading of *āttamana*, see Sūtra 15, §5 (Mañjuśrīnirdeśasūtra), fn.

<sup>e</sup> “*Āyuṣmān ānanda*” is omitted in Ms, but he is the one and only interlocutor with the Buddha here. §1 does not have “those monks”.



### **3. Āryanandikapariṇcchāsūtra**

## Primary Sources

- C Chinese translation by unknown translators:  
佛說出家緣經. Taishō vol.17, no.791.
- D Āryanandikasūtra. Tibetan Derge edition,  
translated by Śākyasiṃha and Byin gyi snying  
po: 'Phags pa dga' ba can gyi mdo. D 334, vol.72,  
sa, 268a5-271a5.
- Ms Āryanandikapariṣcchāsūtra. The third sūtra  
in this Potāla Sanskrit manuscript collection,  
7a3-10b7.
- Q Āryanandikasūtra. Tibetan Peking edition.  
'Phags pa dga' ba can gyi mdo. Q 1000, vol.39, shu,  
276b2-279b1.
- S<sup>2</sup> Nandikapariṣcchāsūtra. Another complete  
Sanskrit manuscript kept in the Poṭala<sup>a</sup> = CTRC  
(Box 112).

### Chinese Taishō recension sigla (cf. LPra 122)<sup>b</sup>

- F first Fuzhou edition 福州 = Taishō 宮
- M Jingshan zang 徑山藏 = Taishō 明
- S Sixi 思溪 = Taishō 宋
- Y Puning zang 普寧藏 = Taishō 元

<sup>a</sup> The following is the description of S<sup>2</sup> in Luo Zhao's Catalogue, *Poṭala Manuscript Catalogue, Tangyur*, no.28. item h: "The manuscript contains 6 leaves, 30.9 by 5.1 cm. 6 lines each folio, black ink, slanted dhārikā script."

<sup>b</sup> Note: As mentioned in Taishō, the second Koryō edition does not contain this sūtra. The Taishō edition is based on M together with FSY.

## **Critical Edition**

### 3. Āryanandikapariṣcchāsūtra

namo buddhāya

§1<sup>αa</sup> evaṃ mayā śrutam. ekasmin samaye bhagavān rājagrhe viharati sma grḍhrakūṭe parvate mahatā bhikṣusaṃghena sārddham arddhatrayodaśabhir bhikṣuśataiḥ. parivṛtaḥ puraskṛto<sup>1</sup> dharmam deśayati sma.

<sup>a</sup> S<sup>2</sup>: <sub>(1b1)</sub>namo buddhāya || evaṃ mayā śrutam ekasmin<sup>o</sup> samaye bhagavān<sup>o</sup> rājagrhe viharati sma | grḍhrakūṭe parvate mahatā bhikṣusaṃghena sārddham arddhatrayodaśabhir bhikṣuśataiḥ parivṛtaḥ puraskṛto dharmman deśayati sma |

<sup>1</sup> puraskṛto *em.* : puraskṛtaḥ Ms.

<sup>α</sup> || namo buddhāya × || ◎ evaṃ mayā śrutam ekasmin sa||×||<sub>(7a4)</sub>maye bhagavān<sup>o</sup> rājagrhe vihara◎ti ||××××|| sma | grḍhrakūṭe pa◎rvate mahatā bhikṣusaṃghena sārddha<sub>(6)</sub>m arddhatrayodaśabhir bhikṣuśatai◎ḥ parivṛtaḥ puraskṛtaḥ dharmmam de◎śayati sma |



(D 268a5) **rgya gar skad du | ārya nan di ka sū tra<sup>1</sup> |**  
**bod skad du | 'phags pa dga' ba can gyi mdo |**

dkon mchog gsum la phyag 'tshal lo |

**§1** 'di skad bdag gis thos pa dus gcig na | bcom ldan 'das  
 rgyal po'i khab na<sup>2</sup> bya rgod phung po'i ri la <sup>(6)</sup>dge slong  
 stong nyis brgya lnga bcu'i dge slong gi dge 'dun chen pos  
 yongs su bskor cing mdun gyis bltas te | thabs cig<sup>3</sup> tu  
 bzhugs nas chos ston te | thog mar dge ba | bar du dge ba |  
 tha mar dge ba | don bzang po | tshig 'bru bzang po | ma  
 'dres <sup>(7)</sup>pa | yongs su rdzogs pa | yongs su dag pa | yongs su  
 byang ba | tshangs par spyod pa yang dag par rab tu ston  
 to | (Q 276b2-5)

### 佛說出家緣經<sup>a</sup>

**§1** <sup>(736b7-8)</sup> 如是我聞，一時婆伽婆在王舍城耆闍崛山，與大  
 比丘僧俱千二百五十。

## The Inquiry of Nandika

### Homage to the Buddha<sup>b</sup>

**§1<sup>c</sup>** Thus have I heard. At one time the Blessed One  
 stayed at the Vulture's Peak in Rājagṛha together with a  
 company of one thousand two hundred and fifty monks.  
<sup>d</sup>Surrounded and respected [by them] he was giving a

<sup>1</sup> ārya nan di ka sū tra Q : ārya nandi kaṃ sū tra D

<sup>2</sup> khab na Q : khab D

<sup>3</sup> cig D : gcig Q

<sup>a</sup> For the problem concerning the title of the Chinese translation,  
 'The occasion for the going forth (of Nandika) to become a monk',  
 see Okada 1986; also Kudo 2002.

<sup>b</sup> C omits; T: *dkon mchog gsum* (\**triratna*, "the triple gems").

<sup>c</sup> Feer 1883 has an extracted french translation from the Tibetan.

<sup>d</sup> C omits *paricchataḥ puraskṛtaḥ dharmāṃ deśayati sma*.

§2<sup>aa</sup> tena khalu punaḥ samayena nandiko nāmopāsakaḥ pañcopāsakaśataparivāro rājagr̥hān nagarān niṣkramya<sup>1</sup> yena bhagavāms tenopasaṃkrāntaḥ<sup>2</sup>. upasaṃkramya bhagavataḥ pādaḥ śīrasā vanditvā bhagavantam tripradakṣiṇīkṛtyaikānte<sup>3</sup> nyaṣīdat. tāny api pañcopāsakaśatāni bhagavataḥ pādaḥ śīrasā vanditvaikānte<sup>4</sup> niṣadanti sma<sup>5</sup>. ekānte<sup>6</sup> niṣaṇṇaś ca nandikopāsako bhagavantam idam avocat.

<sup>a</sup> S<sup>2</sup>: tena khalu pu<sub>(2)</sub>naḥ samayena nandiko nāmopāsakaḥ pañcopā-  
{bhā}sakaśataparivāro rājaḥgr̥hān mahānagar{ā}akān niṣkramya  
yena bhagavāms tenopasaṃkrāntaḥ | upa{u}samkramya bhagava-  
taḥ pādaḥ śīrasā vanditvā bhagavantam trihpra<sub>(3)</sub>dakṣiṇīkṛtya |  
ekānte nyaṣīdat<sup>0</sup> | tāny api pañcopāsakaśatāni bhagavataḥ pādaḥ  
śīrasā vanditvā ekānte niṣaṇṇāni | ekānta niṣaṇṇaś ca {nda} nandi-  
kopāsako bhagavanta<sub>(4)</sub>m etad avocat<sup>0</sup> |

<sup>1</sup> ni<ṣ>kramya *em.* [S<sup>2</sup>; *cf.* T nas byung; C 出 ‘come out of’] : nikramya Ms.

<sup>2</sup> °opasaṃkrānta<ḥ> *em.* : °opasaṃkrānta Ms.

<sup>3</sup> °kṛtyaikānte *em.* : °kṛtya ekānte Ms.

vanditvaikānte *em.* : vanditvā ekānte Ms.

<sup>5</sup> niṣa<danti sma> *em.* [*cf.* ’khod do T] : niṣa.. ... Ms.

<sup>6</sup> ekānte *em.* : ekānta Ms.

<sup>a</sup> tena khalu punaḥ sama<sub>(6)</sub>yena nandiko nāmopāsakaḥ © pañcopā-  
sakaśataparivāro © rājagr̥hān nagarān nikramya yena bha<sub>(7)</sub>ga-  
vāms tenopasaṃkrānta upasaṃkramya bhagavataḥ pādaḥ śīrasā  
vanditvā bhagavantam tripradakṣiṇīkṛtya ekānte nyaṣīdat<sup>0</sup> | tāny  
api pañco<sub>(8)</sub>pāsakaśatāni bhagavataḥ pādaḥ śīrasā vanditvā ekānte  
niṣa.. ... | ekānta niṣaṇṇaś ca | nandikopāsako bhagavantam idam  
a<sub>(7b)</sub>vocat<sup>0</sup> |

teaching.<sup>a</sup>

**§2** de nas yang de'i tshe dge bsnyen dga' ba can 'khor dge bsnyen lnga brgya dang rgyal po'i khab kyī grong khyer chen po nas byung ste | bcom ldan <sup>(268b)</sup> 'das ga la ba der song ste phyin nas bcom ldan 'das kyī zhabs la mgo bos phyag 'tshal nas | bcom ldan 'das la lan gsum bskor ba byas te phyogs gcig<sup>1</sup> tu 'dug go | de nas dge bsnyen lnga brgya po de dag gis kyang bcom ldan 'das kyī zhabs la phyag <sup>(2)</sup> 'tshal nas phyogs gcig tu 'khod do | phyogs gcig tu 'khod nas dge bsnyen dga' ba can gyis bcom ldan 'das la 'di skad ces gsol to | <sup>(Q 276b5-7)</sup>

**§2** <sup>(736b8-10)</sup> 是時難提優婆塞，與五百優婆塞，出王舍城上耆闍崛山，往詣佛所頭面禮足，長跪叉手問佛。

**§2** Then at that time a layman called Nandika, together with five hundred lay followers, came out of (the town of) Rājagṛha<sup>b</sup> and approached the Blessed One. Having approached, he bowed his head to his feet, went round the Blessed One from left to right three times,<sup>c</sup> and sat to one side. Those five hundred laymen also bowed their heads to the Blessed One's feet and sat to one side.<sup>d</sup> Having seated to one side, Nandika the layman then said this to the Blessed One —

<sup>1</sup> gcig D : cig Q

<sup>a</sup> T adds: *thog mar dge ba | bar du dge ba | tha mar dge ba | don bzang po | tshig 'bru bzang po | ma 'dres pa | yongs su rdzogs pa | yongs su dag pa | yongs su byang ba | tshangs par spyod pa yang dag par rab tu ston to |* (\*ādaṃ kalyāṇaṃ madhye kalyāṇaṃ paryavasāne kalyāṇaṃ, svarthaṃ suvyañjanam, paripūrṇaṃ parīśuddhaṃ paryavadātaṃ brahmacāryaṃ saṃprakāśayati sma.) See Sūtra 13, §1.

<sup>b</sup> Ḡḍhrakūṭa is four miles south of Rājagṛha according to Faxian's Autobiography; see Mochi 1230a-b; Yamamoto 1961. Cf. Pāli DN ii.73: ... brāhmaṇo ... rājagahamhā niyyāsi, yena gijjhakūṭo pabbato tena pāyāsi. Therefore Skt should be: ... nagarān niṣkramya.

<sup>c</sup> C omits *bhagavantam tripradakṣiṇīkrtya*.

<sup>d</sup> C omits this sentence.

§3<sup>aa</sup> yānīmāni bhagavatā jānatā paśyatā tathāgatenārhatā<sup>1</sup> samyaksambuddhenopāsakasya<sup>2</sup> pañcaśikṣāpadāni prajñaptāni, tāni tasya vyatīkrāmataḥ kiṃ vipākāni bhavantīti.

§4<sup>bb</sup> evam ukte bhagavān nandikopāsakam idam avocat — sādhu sādhu nandika, udārā te buddhiḥ, bhadrikā te mīmāṃsā, kalyāṇaṃ te pratibhānam, yas taṃ tathāgatam etam arthaṃ<sup>3</sup> paripraṣṭavyaṃ manyase. tena hi nandika daśādīnavaṃ<sup>4</sup> nāma dharmaparyāyaṃ deśayiṣyāmi<sup>5</sup>. tac

<sup>a</sup> S<sup>2</sup>: yānīmāni bhagavatā jānatā paśyatā | tathā◎gatenārhatā samyakasambuddhenopāsakasya pañcaśikṣāpadāni prajñaptāni tāni tasya vyatīkrāmataḥ <sub>(1b5)</sub>kiṃ vipākāni bhavantīti |

<sup>b</sup> S<sup>2</sup>: evam ukte bhagavān na<ndi>kopāsakam idam avocat<sup>0</sup> | sādhu sādhu nandika udārā te buddhiḥ | bhadrikā te mīmāṃsā | kalyāṇaṃ te pra<ti>bhānam | yas taṃ tathāgat{o}am eta<sub>(6)</sub>m arthaṃ paripraṣṭavyaṃ manyase tena hi nandika daśādīnavaṃ nāma dharmaparyāyaṃ deśayiṣyāmi | <ta>c chr̥ṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye 'haṃ te | sādhu bhagavann iti nandikopāsakaḥ bhagavataḥ <sub>(2a)</sub>pratyāśrauṣīt<sup>0</sup> |

<sup>1</sup> tathāga{tā}tenā° Ms.

<sup>2</sup> samyak° *em.* : samyaka° Ms.

<sup>3</sup> artha<ṃ> *em.* : artha Ms.

<sup>4</sup> °ādīnavaṃ *em.* : °ādīnav{ā}aṃ Ms.

<sup>5</sup> deśayiṣyā{ti}mi Ms.

<sup>a</sup> yānīmāni bhagavatā jānatā paśyatā tathāga{tā}tenārhatā samyakasambuddhena upāsakasya pañcaśikṣāpadāni prajñaptāni | tā<sub>(7b2)</sub>ni tasya vyatīkrāmataḥ kiṃ vipākāni bhavantīti |

<sup>b</sup> evam ukte bhagavān nandikopāsakam idam avocat | sādhu sādhu nandika udārā <sub>(7b3)</sub>te buddhiḥ | bhadrikā te mīmāṃsā ◎ kalyāṇaṃ te pratibhānam | yas taṃ tathāga◎tam etam artha paripraṣṭavyaṃ manyase <sub>(4)</sub>tena hi nandika daśādīnav{ā}aṃ nā◎ma dharmaparyāyaṃ deśayiṣyā{ti}mi | ◎ tac chr̥ṇu sādhu ca suṣṭhu ca manasikuru <sub>(5)</sub>bhāṣiṣe haṃ te | sādhu bhagavann i◎ti nandikopāsakaḥ | bhagavataḥ pra◎tyāśrauṣīt<sup>0</sup> |

**§3** bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mkhyen cing <sup>(268b3)</sup> gzigs pas dge bsnyen gyi bslab pa'i gzhi lnga po<sup>1</sup> gang dag bcas pa de dag las 'da' bar bgyid pa de'i rnam par smin pa ji lta bur 'gyur | <sup>(Q 276b7-8)</sup>

**§3** <sup>(736b10-11)</sup> 大德，願聞優婆塞五戒毀犯正戒有何惡事？

**§3** “What are the results if one violates the five moral precepts for a lay person which were taught by the Blessed One, who knows and sees, the Tathāgata, the worthy one, the fully enlightened one?”

**§4** de skad ces gsol pa dang | bcom ldan 'das kyis dge bsnyen dga' ba can la 'di skad ces bka' stsal to | dga' <sup>(268b4)</sup> ba can khyod de bzhin gshegs pa la don 'di yongs su zhu bar sems pa gang yin pa de<sup>2</sup> legs so legs so | khyod kyī blo rgya che ste dpyod pa bzang ngo | spobs pa dge'o<sup>3</sup> dga' ba can de'i phyir nyes dmigs bcu zhes bya ba'i chos kyī rnam grangs bshad par bya yis | legs <sup>(5)</sup> par rab tu nyon la yid la zung shig dang ngas khyod la bshad par bya'o | bcom ldan 'das legs so<sup>4</sup> zhes gsol nas dge bsnyen dga' ba can bcom ldan 'das la nyan pa dang | <sup>(Q 276b8-277a3)</sup>

**§4** <sup>(736b11-12)</sup> 佛答難提優婆塞。

**§4** <sup>a</sup>After this had been said, the Blessed One said this to the layman Nandika — “Good! Good! Nandika! Your intellect is so sharp, your investigation is so excellent, your quickwittedness is so good that you think of asking the

<sup>1</sup> lnga po D : lnga bo Q

<sup>2</sup> de Q : om. D

<sup>3</sup> spobs pa dge'o Q : om. D

<sup>4</sup> legs so D : legs so legs so Q

<sup>a</sup> C does not have this paragraph §4, but only: ‘the Blessed One answered Nandika the layman —’.

chr̥ṇu sādhu ca suṣṭhu ca manasikuru, bhāṣiṣyāmy<sup>1</sup> ahaṃ<sup>2</sup>  
te. sādhu bhagavann iti nandikopāsako<sup>3</sup> bhagavataḥ pra-  
tyaśrauṣīt<sup>4</sup>.

§5<sup>aa</sup> bhagavān<sup>5</sup> etad avocat — daśeme nandikādīnavāḥ

<sup>a</sup> S<sup>2</sup>: bhagavān etad avocat<sup>0</sup> | daśeme {nda} nandikādīnavāḥ prāṇādi-  
pāte veditavyāḥ | katame daśa | 1) tadyathā sām̐dr̥ṣṭika vairam̐  
prasavati | anyāsu jātiṣu ca vairānubandho bhavati | 2) amanaā<sup>(2a2)</sup>-  
padarśano bhavati | 3) pāpakām̐ś ca svapnān<sup>0</sup> paśyati | 4) pāpakāni  
ca cintayati 5) satvāni cāsyotrāsam āpadyante | 6) duḥkhaḥ svapiti  
| duḥkham̐ prativibudhyate | 7) saṃmūḍhañ ca kālām̐ karoti | 8) al-  
pāyuh̐ samvarttanīyañ ca <sup>(3)</sup>karmma karoty upaci{ne}noti | 9) kāya-  
sya bhedāt<sup>0</sup> paraṃ maraṇā{t<sup>0</sup>}d a<sup>0</sup> pāyadurgativinipātām̐ narake-  
ṣūpapadyate | 10) sacet<sup>0</sup> punas tataś cyuta itthatvam̐ āgacchati ma-  
nuṣyānām̐ sabh{a}āgā<sup>(4)</sup>tāyām̐ utpate | sa yat{r}e{a} yatropapadyate |  
tatra tatrālpāyur bhavati | © tat<sup>0</sup> kasya hetoḥ | alpāyuh̐samvartta-  
nīyā hy eśā nandika pratipāt<sup>0</sup> | yad uta prāṇātipātād aprativiratir  
i<sup>(5)</sup>ti | ime {nda} nandika daśādīn{ī}āvāḥ prāṇātipāte veditavyāḥ ||

<sup>1</sup> bhāṣiṣ<yāmy> *em.* : bhāṣiṣe Ms.

<sup>2</sup> <a>haṃ *em.* : haṃ Ms.

<sup>3</sup> °opāsako *em.* : °opāsakaḥ Ms.

<sup>4</sup> pratyāś<r>auṣīt *em.* : pratyāśauṣīt<sup>0</sup> Ms.

<sup>5</sup> bhagavān *em.* : bhagavan Ms.

<sup>aa</sup> bhagavan etad avoca<sup>(6)</sup>t<sup>0</sup> | daśeme nandikādīnavāḥ © prāṇātipate  
veditavyāḥ | kata©me daśa | tadyathā sād̐r̥ṣṭikaṃ vairam̐<sup>(7)</sup> prasa-  
vati | anyāsu jātiṣu ca vairānubandho bhavati | pāpakān<sup>0</sup> svapnān<sup>0</sup>  
paśyati | svayam̐ sa{ntā}ntrāsam āpadyate | duḥkhañ ca svapiti  
duḥ<sup>(8)</sup>khañ ca prativibudhyate | pāpakañ ca vicintaya{.}ti samūlaś ca  
kālām̐ karoti | alpāyuh̐samvarttanīyañ ca karmmaṃ karoti | upaci-  
noti <sup>(8a)</sup>kāyasya bhedāt<sup>0</sup> | para maraṇāt<sup>0</sup> apāyadurggatinarakeṣūpa-  
padyate | sacet<sup>0</sup> punas tataś cyutaḥ | itthatvam̐ āgacchati manuṣyā-  
nām̐ sabhāgatā<sup>(9)</sup>yai sa yatra yatropapadyate tatra tatr{o}alpāyur  
bhavati | bahuglāniś ca | ime nandika daśādīnavāḥ prāṇātipāte ve-  
ditavyāḥ || 10 || 1 ||

Tathāgata this matter.<sup>a</sup> Therefore, Nandika, I am certainly going to teach the discourse called the ten disadvantages. Listen to it, pay attention well and duly. I shall tell you.” “Good! Blessed One!” Nandika the layman assured the Blessed One.

**§5** bcom ldan 'das kyis 'di skad ces bka' stsal to | dga' ba can <sup>(6)</sup>srog gcod pa'i nyes dmigs bcu ni 'di dag yin par rig par bya ste | bcu po dag gang zhe na | 'di lta ste | 1) tshe 'di la 'khon skyed<sup>1</sup> pa dang | skye ba gzhan rnams su yang 'khon dang rjes su 'brel bar<sup>2</sup> 'gyur ba dang | 2) skye bo mang po dag gis yid mi brtan par 'gyur <sup>(7)</sup>ba dang | 3) sdig pa'i rmi lam mthong ba dang | 4) bdag kyang 'jigs pa skye zhing sems can rnams kyang de la 'jigs pa skye ba dang | 5) bde bar nyal yang sdug bsngal bar sad pa dang | 6) sdig pa rnam par sems pa dang | 7) rmongs pa dang bcas par 'chi ba'i dus byed pa <sup>(269a)</sup>dang | 8) tshe thung bar 'gyur ba'i las byas shing bsags pas 9) lus zhig ste shi nas kyang ngan song ngan 'gro log par ltung ba sems can dmyal ba dag tu skye zhing | 10) gal te de nas shi 'phos te 'dir mi rnams dang skal ba mnyam par skyes na yang de gang dang gang du <sup>(2)</sup>skyes pa de dang der tshe thung bar 'gyur zhing nad mang bar yang 'gyur te | dga' ba can srog gcod ba'i nyes dmigs bcu po de dag yin par rig par bya'o | (Q 277a3-7)

**§5** <sup>(736b12-17)</sup> 楚害生命有十惡事。何等十？現世常懷害心、後

<sup>1</sup> 'khon skyed D : khon bskyed Q

<sup>2</sup> 'brel bar Q : 'brel par D

<sup>a</sup> T reads slightly different: 'Good, good that you think of asking the Tathāgata this matter. Your intellect is so sharp, your investigation is so excellent, your quickwittedness is so good that I shall explain the discourse called the ten disadvantages.' For the usage of *sādhū* in Buddha's teaching, see Buddhaghosa's commentaries, Spk ii.7,7-9: *ayañ ca sādhusaddo āyācanasampatičchanasampahamsanasundaradaḷhikammādīsu dissati ...*

prāṇātipāte<sup>1</sup> veditavyāḥ.<sup>a</sup> katame daśa.<sup>b</sup> 1) tadyathā sādṛ-  
 ṣṭikaṃ vairam prasavati, anyāsu jātiṣu ca vairānubandho  
 bhavati; 2) tamanaāpadarśano bhavati<sup>2</sup>; 3) pāpakān svap-  
 nān paśyati; 4) svayaṃ saṃtrāsam<sup>3</sup> āpadyate; 5) duḥkhaṃ  
 ca svapiti duḥkhaṃ ca pratibudhyate; 6) pāpakaṃ ca vi-  
 cintayati<sup>4</sup>; 7) saṃmūḍhaś<sup>5</sup> ca kālaṃ karoti; 8) alpāyuhṣaṃ-  
 vartanīyaṃ ca karma<sup>6</sup> karoty<sup>7</sup> upacinoti; 9) kāyasya bhe-

<sup>a</sup> Cf. MKV 32-33: tatra katamat karma alpāyuhṣaṃvartanīyaṃ? ...  
 (p.33, d) tathā daśādinavā Nandikasūtre uktāḥ prāṇātipātasya.  
 idaṃ karma alpāyuhṣaṃvartanīyaṃ. also KV: 40-41.

<sup>b</sup> Śuka<sup>c3</sup> 899b12f.: 殺生十者，一者冤家轉多，二見者不喜，三有情驚  
 怖，四恆受苦惱，五常思殺業，六夢見憂苦，七臨終悔恨，八壽命短  
 促，九心識愚昧，十死墮地獄。

MPPU<sup>c</sup> 155c13-19 (cf. MPPU II 792-3): 如佛語難提迦優婆塞，殺生有  
 十罪，何等為十？一者心常懷毒世世不絕，二者眾生憎惡眼不喜見，  
 三者常懷惡念思惟惡事，四者眾生畏之如見蛇虎，五者睡時心怖覺亦  
 不安，六者常有惡夢，七者命終之時狂怖惡死，八者種短命業因緣，  
 九者身壞命終墮泥梨中，十者若出為人常當短命。The MPPU<sup>c</sup> is also  
 quoted in FanwangjingPSh (梵網經菩薩戒本疏) 611c27-612a5 and  
 FayuanZHL (法苑珠林) 839a26-b3.

Cf. DKKP 158a7f. about the ten outcomes of being free from afflictions  
 resulting from keeping the vow of not to kill.

Cf. ShoushishanJJ (受十善戒經) 1024c20 f. has different ten ādinava.

<sup>c</sup> Cf. Pāli Sāleyyakasuttaṃ (MN.i.285,32 f.): adhammacariyāvisamaca-  
 riyāhetu kho gahapatayo, evam idh' ekacce sattā kāyassa bheda  
 paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.  
 ... 286,14: idha gahapatayo ekacco paṇātipātī hoti ...

<sup>1</sup> prāṇātipāte *em.* : prāṇātipate Ms.

<sup>2</sup> <amanaāpadarśano bhavati> *em.* [S<sup>2</sup>; MPPU<sup>c</sup>; Śuka<sup>c3</sup>; 人不喜見 C] :  
*om.* Ms.

<sup>3</sup> saṃtrāsam *em.* : sa{ntā}ntrāsam Ms.

<sup>4</sup> vicintaya{.}ti Ms.

<sup>5</sup> sa<ṃ>mūḍhaś *em.* [cf. rmongs pa dang bcas pa T; 狂怖 C]: samūlaś  
 Ms.

<sup>6</sup> karma *em.* : karmmaṃ Ms.

<sup>7</sup> karoty *em.* : karoti Ms.



世毒心隆赫；恒被痛苦怨怨不息，人不喜見；思慮多惡；見者怖懼；眠不安寐；夢則惶怖覺則驚悸；死時狂勃；種短命栽；身壞命終生地獄中；設得為人多病少命。是為十惡事。

§5 The Blessed One said this — “These ten disadvantages, Nandika, in the case of killing should be understood.<sup>a</sup> What are the ten? That is, 1)<sup>b</sup> he begets enmity in this life, and has the continuous enmity in other lives. 2)<sup>c</sup> †He is unpleasant to the sight (of people). 3) He has bad dreams.<sup>d</sup> 4) He himself falls into terror.<sup>e</sup> 5) He sleeps uneasily<sup>f</sup> and awakes uneasily. 6) He thinks of evil things.<sup>g</sup> 7) And he dies perplexed. 8) He performs and accumulat-

<sup>a</sup> Cf. Pāli *Pañcaverabhayasuttaṃ* (SN.ii.68,19-24) — *katamāni pañcabhayaṇi verāni vūpasantāni honti? yaṃ, gahapati, pāṇātipātī pāṇātipātapa-ccayā diṭṭhadhammikam pi bhayaṃ veraṃ pasavati samparāyikam pi bhayaṃ veraṃ pasavati | cetasikam pi dukkhaṃ domanassaṃ paṭisaṃvedayati | pāṇātipātāpaṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti*. Similarly SN.iv. 387-8; AN.iii.205; iv.406.

<sup>b</sup> The numbering here is my addition for easier reference. The sequence among recensions are not completely the same.

<sup>c</sup> Ms missed out one item here from the testimony of S<sup>2</sup>, T, C and the others. Before *pāpakān svapnān paśyati*, T read: *skye bo mang po dag gis yid mi brtan par 'gyur ba dang*. [‘Many beings do not trust him (\**aviśvāsyā*)’]; cf. C reads: ‘He is constantly wronged (\**upaghāta*). Wrath and enmity disquiet him. He is disagreeable to the sight of people’. 恒被痛苦怨怨不息人不喜見; MPPU<sup>c</sup>: ‘He was disliked (\**dviṣ-ṭa*) and disagreeable to the sight by people’. 眾生憎惡眼不喜見; Śūka<sup>c3</sup>: ‘He is disagreeable to the sight of people.’

<sup>d</sup> S<sup>2</sup> adds: *pāpakāni ca cintayati*, “and he thinks of evil.” Cf. MPPU.

<sup>e</sup> Cf. S<sup>2</sup> 5): *sat<t>vāni cāsyo<t>trāsam āpadyante*. ‘Living beings fall into terror of him.’ Similarly Śūka<sup>c3</sup>. T read: ‘He himself falls into terror, and living beings fall into terror of him’ (*bdag kyang 'jigs pa skye zhing sems can rnam kyang de la 'jigs pa skye ba dang*); while C reads: ‘One who sees him falls into terror.’ MPPU<sup>c</sup>: ‘Living beings are frightened of him like seeing a snake or a tiger.’

<sup>f</sup> T read: ‘Even if he sleeps easily (*bde bar nyal yang*), he awakes uneasily.’

<sup>g</sup> C lists this item 6) as the fourth in its sequence.

dāt param<sup>1</sup> maraṇād apāyadurgatinarakeṣūpapadyate; 10)  
<sup>a</sup>sacet punas tataś cyuta<sup>2</sup> itthatvam āgacchati manuṣyā-  
 ṇām sabhāgatāyai, sa yatra yatropapadyate, tatra tatrālpā-  
 yur<sup>3</sup> bhavati bahuglāniś ca. ime nandika daśādīnavāḥ prā-  
 ṇātipāte veditavyāḥ. [1]

§6<sup>ab</sup> daśeme nandikādīnavā adattādāne veditavyāḥ — 1)

<sup>a</sup> AKBh(P) 254,1-5: ced itthatvam āgacchati manuṣyāṇām sabhāga-  
 tām prāṇātipātenālpāyur bhavati adattādānena bhogavyasanī  
 bhavati kāmamithyācāreṇa sa saṃpannadārah mṛśāvādenābhyā-  
 khyānabahuḷaḥ paśūnyena mitrabhedo 'sya bhavati pāruṣyeṇā-  
 manojñaśabdaśravaṇam saṃbhinnapralāpenānādeyavākyah abhi-  
 dhyayā tīvrarāgaḥ vyāpādena tīvradveṣaḥ mithyādrṣṭyā tīvramo-  
 haḥ.

<sup>b</sup> S<sup>2</sup>: punar apram nandika daśādīnavā adattādāne veditavyāḥ | kata-  
 me daśa | tadyathā 1) guruvairī bhavati | 2) guruśaṅkī bha<sub>(6)</sub>vati | 3)  
 akā<la>cārī bhavati | vikālacārī bhavati | 4) pāpamitrparigrhītaś ca  
 bhavati | 5) kalyānamitrparivarjjitaḥ ca bhavati | 6) daridraś ca  
 bhavati | 7) rājopasarggī ca bhavati | daṇḍopasarggī ca bhavati 8)  
 (2b)bhogavyasanasamvarttanīyaś ca karma karoty upacinoti | 9)  
 kāyasya bhedāt<sup>0</sup> param maraṇād apāyadurgativinipātam narake-

<sup>1</sup> para<m> em. : para Ms.

<sup>2</sup> cyuta em. : cyutaḥ Ms.

<sup>3</sup> tatr{o}ā° Ms.

<sup>a</sup> (8a3)daśeme nandikādīnavāḥ ada©ttādāne veditavyāḥ | guruvairī ca  
 © bhavati | gu{ru}rvvāśaṅkā ca bhavati<sub>(4)</sub> | akālacārī ca bhavati pā-  
 pami©tragrhītaś ca bhavati | {duḥśīlaś ca bhava©ti} | kalyānamī-  
 travivarjjitaś ca bha<sub>(5)</sub>vati | duḥśīlaś ca bhavati | vairo©pasarggī ca  
 bhavati | duṣṭopasarggī ca bha©vati | daṇḍopasarggī ca bhavati<sub>(6)</sub>  
 bhogavyasanasamvarttanīyaḥ ca ka©rmmam kati | upacinoti kā-  
 yasya bhe©dāt<sup>0</sup> param maraṇād<sup>0</sup> apāyadurga<sub>(7)</sub>tivinipātanarakeṣu  
 upapadyate | sacet<sup>0</sup> punaḥ tataś cyutaḥ | itthatvam āgacchati ma-  
 nuṣyāṇām sabhāgatāyai sa yatra yatropapadyate<sub>(8)</sub> tatra tatra dari-  
 dro bhavati | alpīyāmsas tasya bhogā bhavanti | utthānavīryāvi-  
 gatā jaṃghābāhubalopārjjitāḥ | svendalavā<sub>(8b)</sub>kṣiptāḥ | te pañca-  
 bhir upakleśair upakliṣṭā bhavaṃti | katamaiḥ pañcabhiḥ | rājato  
 vā caurato vā agnito vā udakato vāpriyadāyā<sub>(2)</sub>debhyo vā nihitāś  
 cāsyā vinasyaṃti | ime nandika daśādīnavā adattādāne veditavyāḥ  
 ||

es<sup>a</sup> deeds which lead to a short life. 9) On the destruction of the body after death he is reborn in a state of misfortune, in a bad destination, in a hell.<sup>b</sup> 10) If he, after having passed away again from there (hell), comes to be born here among human beings<sup>c</sup>, he is to live a short life and with much illness wherever he is born. These, Nandika, should be seen as the ten disadvantages in the case of killing. [1]

§6    dga' ba can ma byin par<sup>1</sup> len pa'i nyes dmigs bcu ni  
 'di dag yin par rig par bya ste | bcu po dag <sup>(269a3)</sup>gang zhe na |  
 1) 'khon<sup>2</sup> chen por 'gyur ba dang | 2) bag tsha ba chen por  
 'gyur ba dang | 3) dus ma yin par 'gro bar 'gyur ba dang |  
 phyi 'phred<sup>3</sup> gyi<sup>4</sup> dus su 'gro bar 'gyur ba dang | 4) sdig pa'i  
 grogs pos yongs su zin par 'gyur ba dang | 5) dge ba'i bshes  
 gnyen <sup>(4)</sup>gyis yongs su spangs par<sup>5</sup> 'gyur ba dang | 6) tshul  
 khrim 'chal bar 'gyur ba dang | 7) rgyal pos gnod par  
 'gyur ba dang | chom rkun gyis gnod par 'gyur ba dang |  
 chad pas gcod pas gnod par 'gyur te | 8) longs spyod kyis  
 phongs par 'gyur ba'i las byas <sup>(5)</sup>shing bsags pas 9) lus zhig  
 ste shi ba'i 'og tu ngan song ngan 'gro log par ltung ba<sup>6</sup>  
 sems can dmyal ba dag tu skye zhing | 10) gal te de nas shi  
 'phos te 'dir mi rnam dang skal pa mnyam par skyes na<sup>7</sup>  
 yang de gang dang gang du skyes pa de dang der dbul por

<sup>1</sup> ma byin par D : mi byin par Q

<sup>2</sup> 'khon D : khon Q

<sup>3</sup> phyi 'phred *em.* [BG s.v.; *cf.* TED(J) s.v. phyi (phred)] : phye 'bred Q :  
 phye ma red D

<sup>4</sup> gyi Q : kyi D

<sup>5</sup> spangs par D : sbangs par Q

<sup>6</sup> ltung ba D : ltang bar Q

<sup>7</sup> na D : nas Q

<sup>a</sup> C does not read 'accumulates', (種短命裁).

<sup>b</sup> C, MPPU<sup>c</sup> and Sūka<sup>c</sup> mention only the 'naraka', but 'apāyadurgati'.

<sup>c</sup> For *sabhāga(tā)* see Miyashita 1987; Matsumura 1989-90; Saito 2001; Sakurai 2002a, 2002b.

guruṽairī ca bhavati; 2) <sup>1</sup>gurvāśaṅkī<sup>2</sup> ca bhavati; 3) akāla-  
cārī ca bhavati; 4) pāpamitragr̥hītaś ca bhavati<sup>3</sup>; 5) kalyā-  
ṇamitravivarjitaś ca bhavati; 6) duḥśīlaś ca bhavati; 7) rā-  
jopasargī<sup>4</sup> ca bhavati, duṣṭopasargī ca bhavati, daṇḍopa-  
sargī ca bhavati; 8) bhogavyasanasamvartanīyaṃ ca kar-  
ma<sup>5</sup> karoty<sup>6</sup> upacinoti; 9) kāyasya bhedāt paraṃ maraṇād  
apāyadurgativinipātanarakeṣūpapadyate; 10) sacet punas<sup>7</sup>  
tataś cyuta<sup>8</sup> itthatvam āgacchati manuṣyāṇāṃ sabhāgatā-  
yai, sa yatra yatropapadyate, tatra tatra daridro bhavati  
alpabhogaś ca<sup>9a</sup>. ye ca<sup>10</sup> tasya bhogā bhavanty<sup>11</sup> utthā-  
navīryāvigatā <sup>12</sup>jaṃghābāhubalopārjitāḥ svedamalāvakṣip-

ṣūpapadyate | 10) sacet<sup>0</sup> punas tataś cyuta itthatvam āgacchati  
manuṣyāṇāṃ sabhāgatāy{au}ā<sub>(2)</sub>m upapadyate | sa yatr{e}a yatropapadyate | tatra tatra daridro bhavati alpabhogaś ca | ye cā{a}sya bhogā bhavanti utthānavīryāvigatā dhārmikādharmmanarthā jaṃghābāhubalopārjitāḥ | svedamalā<sub>(3)</sub>vakṣiptām te cāsyā bhogā an{ai}ekair vividhair upakleśair upakliṡṭā bhavanti | tadyathā | rājato pi caurato p{i}y agnito pi udakato 'p{i}y apriyebhyo dāy{e}-  
ādebhyaḥ | sunihi<sub>(4)</sub>tāni vā nidhaya na paśyanti | suprayuktā vā karmmāntāḥ puṇyaṡkṣante | kuleṣu kulāṅgārā utpadyante | ye tān<sup>0</sup> bhogān<sup>0</sup> nayena vyasanam āpādayanti | tat<sup>0</sup> kasya he<sub>(5)</sub>tor dāridrasamvarttanīyā hy eṣā pratipat<sup>0</sup> | yad utādattādānād aprativiratir iti | ime nandika daśādīnavā adattādāne viditavyāḥ ||\*||

<sup>a</sup> Cf. Dvāva 7: ... adattādānād abhogī dāridraś ca.

<sup>1</sup> gu{ru}rvv° Ms.

<sup>2</sup> °āśaṅkī em. : °āśaṅkā Ms.

<sup>3</sup> bhavati {duḥśīlaś ca bhavati} Ms.

<sup>4</sup> <rāj>o° em. [S<sup>2</sup>; rgyal pos T; 王伺 C] : vairo° Ms.

<sup>5</sup> karma em. : karmmaṃ Ms.

<sup>6</sup> ka<ro>ty em. : kati Ms.

<sup>7</sup> punas em. : punaḥ Ms.

<sup>8</sup> cyuta em. : cyutaḥ Ms.

<sup>9</sup> alpabhogaś ca em. [S<sup>2</sup>; -bhogaś confused with -īyā(m)sas] : alpīyāmsas Ms.

<sup>10</sup> <ye ca> em. [S<sup>2</sup>; cf. te below] : om. Ms.

<sup>11</sup> bhavanty em. : bhavanti Ms.

<sup>12</sup> jaṃghā° Ms.

'gyur ro | de'i <sup>(6)</sup>longs spyod du 'gyur ba<sup>1</sup> gang yin pa 'bad  
 pa<sup>2</sup> chen pos rdul zhing dri ma chags chags su rkang lag gi  
 mthus bsgrubs pa de dag gnod pa lngas gnod par 'gyur te |  
 lnga po dag gang zhe na | rgyal po dang | me dang | chu  
 dang | bgo skal<sup>3</sup> la spyod pa mi mdza' ba<sup>4</sup> dang | <sup>(7)</sup>sbas pa  
 dag gis de chud za bar 'gyur te | dga' ba can ma byin par  
 len pa'i nyes dmigs bcu<sup>5</sup> ni de dag yin par<sup>6</sup> rig par bya'o | <sub>(Q)</sub>

277a7-277b4)

**§6** (736b17-23) 偷劫他財，有十惡事。何等十？貪饕深重；恒為眾疑；能興重惡；行則非時、動則非法；親友惡逆；賢良疎遠；敗戒果敢；常懼王伺；須財市命、種遺寶物貧弊之業；身壞命終生地獄中；設得為人飢寒困苦，致財良難，雖獲少財五事共之：王賊水火及惡妻子，今乃藏埋，會亦當失。是為十惡事。

**§6** These ten disadvantages, Nandika, in taking what is not given should be known.<sup>a</sup> 1) He has serious enmity<sup>b</sup>. 2) He has heavy suspicion. 3) He acts at the wrong time.<sup>c</sup> 4) He gains wicked friends.<sup>d</sup> 5) He is avoided by friends of virtue; 6) He behaves immorally.<sup>e</sup> 7) He has the trouble

- 
- <sup>1</sup> 'gyur ba D : 'gyur Q  
<sup>2</sup> 'bad pa D : 'bar ba Q  
<sup>3</sup> bgo skal D : bgo ba skal Q  
<sup>4</sup> mdza' ba D : mja' ba Q  
<sup>5</sup> bcu D : pa tu Q  
<sup>6</sup> yin par D : len par Q
- 

- <sup>a</sup> Cf. also Dkkp 158a about ten confidences (\*viśvāsa 保信法) resulting from keeping this vow.  
<sup>b</sup> MPPU<sup>c</sup> reads: 'the owner is constantly angry'.  
<sup>c</sup> S<sup>2</sup> adds: *vikālacārī bhavati*, 'and he acts at the late evening.' Cf. T adds: *phyi 'phred kyi dus su 'gro bar 'gyur ba dang*, 'he acts in the afternoon'.  
<sup>d</sup> MPPU<sup>c</sup> lists 4) and 5) as one.  
<sup>e</sup> Cf. S<sup>2</sup>: *daridraś ca bhavati*, 'he becomes poor.'

tās<sup>1a</sup> te pañcabhir upakleśair upakliṣṭā bhavanti<sup>2</sup>. kata-  
maiḥ pañcabhiḥ.<sup>b</sup> rājato vā caurato vāgnito<sup>3</sup> vodakato<sup>4</sup> vā-  
priyadāyādebhyo vā nihitāś cāsyā vinaśyanti<sup>5</sup>. ime nandi-  
ka daśādīnavā<sup>6</sup> adattādāne veditavyāḥ.<sup>c</sup> [2]

<sup>a</sup> Cf. AN.iii.76,19-77,1: yassa kassaci mahānāma kulaputtassa pañca dhammā saṃvījanti ... katame pañca? idha mahānāma kulaputto utṭhānaviriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi mātāpitaro sakkaroti garukaroti (B<sup>e</sup> garuṃ karoti) māneti pūjeti ...

SHT VI 94, no.1355 A1 (SWTF II 542 s.v. dhārmika): .. .. [l]arjitaiḥ svedamalāvākṣiptair dhārmi[k].. ...; ASBh 71,6-12: bāhubalopārjita ity anenāparāpahṛtadeyavastutām | parebhyo hy apahṛtaṃ na bāhubalopārjitaṃ bhavati, taiḥ kṛcchreṇa vividhairūpāyair arjita-syāpaharaṇāt | svedamalāpakṣiptair ity anenākuthitavimaladeyavastutām, svedamalābhyām apakṣiptatvād ujjhitatvād ity arthaḥ | dhārmikair ity anena kalpikadeyavastutām, śastraviṣamadyādyakalpikavastuvivarjitatvāt | dharmalabdhair ity anena dharmārjita-deyavastutām darśayati, tulākūlādimitthyājīva parivarjanenopārjitatvāt |

<sup>b</sup> For the five, see also Yin 808b29-c3; Dazhuangyanlunjin 282a10-28.

<sup>c</sup> MPPU<sup>c</sup> 156b14 ff.: 如佛說不與取有十罪，何等為十？一者物主常瞋，二者重疑，三者非行時不籌量，四者朋黨惡人遠離賢善，五者破善相，六者得罪於官，七者財物沒入，八者種貧窮業因緣，九者死入地獄，十者若出為人勤若求財，五家所共若王若賊若火若水若不愛子用，乃至藏埋亦失。

This MPPU passage was quoted in FayuanZhL 839b4-10. and FanwangjingPSh 619b1-7.

Śuka<sup>c3</sup> 899b: 復次偷盜報有十種，何等為十？一者結宿冤，二恆疑慮，三惡友隨逐，四者善友遠離，五破佛淨戒，六王法謫罰，七恣憒逸，八恆時憂惱，九不自在，十死入地獄。

Cf. ShoushishanJJ 1025c9f. has different ten ādīnava.

<sup>1</sup> svedamalāvākṣiptās em. [cf. S<sup>2</sup>; SHT; ASBh etc.] : svendalavākṣiptāḥ Ms.

<sup>2</sup> bhavamti Ms.

<sup>3</sup> vāgnito em. : vā agnito Ms.

<sup>4</sup> vodakato em. : vā udakato Ms.

<sup>5</sup> vinasyamti Ms.

<sup>6</sup> °ādīnavā em. : °ādīnavā Ms.

from the king<sup>a</sup>, from villains, and from the embodied authorities.<sup>b</sup> 8) He performs and accumulates deeds which lead to the ruin of his wealth;<sup>c</sup> 9) On the destruction of his body after death he is reborn in a state of misfortune, in a bad destination, in an infernal region, in the hells;<sup>d</sup> 10) If he, after having passed away again from there (hell), comes to be born here among human beings, wherever he is reborn he becomes poor and has few possessions. The wealth which is obtained through resurgent striving, earned through the strength of his arms and shanks, and acquired by the sweat of his brow, becomes afflicted by five troubles. By which five? From a king, a thief,<sup>e</sup> fire, water, or disagreeable<sup>f</sup> heirs that his deposited (wealth) disappears. Nandika, these ten disadvantages in the case of taking what is not given should be known. [2]

<sup>a</sup> Ms. reads: *vairopasarggī*, cf. §5 no.1; all other sources including MPPU<sup>c</sup> and Śuka<sup>c3</sup> parallels read *rājo*°. Judging from *duṣṭo*° and *daṇḍo*°, '*rājopasargī*' is more reasonable.

<sup>b</sup> MPPU<sup>c</sup> adds another list after this: 'His wealth becomes confiscated.'

<sup>c</sup> C adds in the front: 'He has to exert himself to exhaustion to get the necessary money'.

<sup>d</sup> C, MPPU<sup>c</sup> and Śuka<sup>c3</sup> only mention '*naraka*'. For the common variant reading and its discussion, *apāyadurgativinipātāṃ narakeṣūpa-padyate* (S<sup>2</sup>), see Ahn 2003: 86, fn.310; 214, fn.173.

<sup>e</sup> T does not have the item 'thief'.

<sup>f</sup> *Vā-apriya*°, T: *mi mdza*' ba; C: 惡妻子 'unkind wife and sons'. But it can also be read: *vā priya*°, 'beloved (by himself) heirs', they can also take away his possession. But cf. S<sup>2</sup>: *...udakato 'py apriyebhṃyā dāyādebhyaḥ*, this makes it clear that the scribe/author(s) of S<sup>2</sup> means '*apriya*'.

§7<sup>aa</sup> daśeme nandikādīnavāḥ kāmamithyācāre<sup>1</sup> veditavyāḥ<sup>2</sup>. katame daśa. 1) yeṣāṃ dārān<sup>3</sup> abhimardayati, taiś cāsyā saha vairāṃ bhavati; 2) bhāryayā saha vivādo bhavati; 3) akuśalāś cāsyā dharmā vivardhayanti, kuśalāś cā-

<sup>a</sup> S<sup>2</sup>: punar aparaṃ {nda} nandika daśādīnavāḥ kā<sub>(6)</sub>mamithyācāre veditavyāḥ || katame daśa | yeṣāṃ dārān abhimardayati taiś cāsyā vairāṃ bhavati | bhāryayā cāsyā saha vighraho bhavati | akuśalāś cāsyā dharmā vivarddhante | kuśalāś cāsyā dha<sub>(3a)</sub>rmmāḥ parikṣayaṃ paryādānaṃ gacchaṃti | ātmā cāsyāgupto bhavat{i}y arakṣit{e}aḥ | jīvitaś cāsyāguptaṃ bhavati arakṣitaṃ | putradāraṃ cāsyāguptaṃ bhavaty arakṣita | antabhyāpteya{m}m asyā{ya}gu<sub>(2)</sub>ptaṃ bhavaty arakṣitaṃ | mitrāmātyajñātisālohitabandhuvargāś cāsyā viśvāsaṃ na gacchanti | sasapatnasamvarttanīyaṃ ca karma karoty upacinoṭi | kāyasya bhedaṭ paraṃ maraṇād apāyadu<sub>(3)</sub>rgativinipātaṃ narakeṣūpapadyate | sacet<sup>o</sup> punaś tataś cyuta © ittha tva{m}m āgacchanti manuṣyāṇā sabhāgatāyām upapadya | sa yadi strī bhavati | sasapatnaṃ bharttāra<sub>(4)</sub>pratilabhate | atha puruṣo bhavati parairasya dārā vilupyante © | tat<sup>o</sup> kasya hetoḥ | s{r}asapatnasamvarttanīyā hy eṣā pratipat<sup>o</sup> nandika pratipat<sup>o</sup> | yad uta kāmami<sub>(5)</sub>thyācārāt aprativiratir iti | ime {nda} nandika daśādīnavāḥ kāmamithyācāre veditavyāḥ ||

<sup>1</sup> kā<ma><sup>o</sup> em. : kā<sup>o</sup> Ms.

<sup>2</sup> ve{da}ditavyāḥ Ms.

<sup>3</sup> dārā{bhi}n Ms.

<sup>a</sup> daśeme nandikādīnavāḥ kāmithyā<sub>(3)</sub>cāre ve{da}ditavyāḥ | katame © daśa | yeṣāṃ dārā{bhi}n abhimarddayati © taiś cāsyā saha vairāṃ bhavati | bhārya<sub>(4)</sub>yā saha vivādo bhavati | akuśa©lāś cāsyā dharmā vivarddhayaṃti | kuśalā©ś cāsyā dharmāḥ parihīyante | ā<sub>(5)</sub>tmā cāsyā gupto bhavati | arakṣi©taḥ jīvitaś cāsyā guptaṃ bhavati | ara©kṣitaṃ | putradāraṃ cāsyā guptaṃ <sub>(6)</sub>bhavaty arakṣitaṃ | dha{rmmā}ñ cāsyā guptaṃ © bhavaty arakṣitaṃ | grhaṃ cāsyā gupta bhavaty a©rakṣitaṃ | mitramātyajñātisā<sub>(7)</sub>lohitāś cāsyā viśvāsaṃ na gacchanti | sasapatnyasamvarttanīyaṃ ca karmmaṃ karoti | upacino{ti}ti | kāyasya bhedaṭ<sup>o</sup> paraṃ maraṇād apāya<sub>(8)</sub>durggativinipātaṃ narakeṣūpapadyate | sacet<sup>o</sup> punaś tataś cyutaḥ | itthatvam āgacchati | manuṣyāṇāṃ sabhāgatāyā | sa yadi strī bhava<sub>(9a)</sub>ti samāpatnyam bharttāraṃ pratilabhate | atha puruṣo bhavati putradārasyarakṣitaṃ bhavati | ime nandika daśādīnavāḥ kāmithācāre vedita<sub>(2)</sub>vyāḥ ||3||



**§7** dga' ba can 'dod pas log par g.yem pa'i nyes dmigs<sup>1</sup>  
bcu<sup>2</sup> ni 'di dag yin par rig par bya ste | bcu po dag gang zhe  
na | 1) <sup>(269b)</sup>gang dag gi chung ma kha drangs pas de dag  
dang de 'khon<sup>3</sup> dang bcas par 'gyur ba dang | 2) chung ma  
dang rtsod par 'gyur ba dang | 3) de'i mi dge ba'i chos  
mngon par 'phel ba<sup>4</sup> dang | de'i dge ba'i chos yongs su 'grib  
pa dang | \*4) de bdag nyid ma zhi bar 'gyur ba dang | 5)  
de'i <sup>(2)</sup>bu dang chung ma ma bsrungs par 'gyur ba dang | 6)  
de'i nor ma sbas ma<sup>5</sup> bsrungs par 'gyur ba dang | de'i  
khyim ma sbas ma bsrungs par 'gyur ba dang | 4) de'i srog  
ma sbas ma bsrungs par 'gyur ba dang | 7) de'i<sup>6</sup> mdza'  
bshes dang | nye du dang | snag gi gnyen <sup>(3)</sup>mtshams dang |  
blon po dag yid 'bebs par mi<sup>7</sup> 'gyur ba dang | 8) 'gran zla  
dang bcas par 'gyur ba'i las byas shing bsags pas 9) lus zhig  
ste shi nas ngan song ngan 'gro log par ltung ba sems can  
dmyal ba dag tu skye zhing | 10) gal te de nas shi 'phos te  
<sup>(4)</sup>'dir mi rnams dang skal pa mnyam par skyes nas gal te  
bud med du gyur na yang 'gran zla dang bcas pa'i khyo  
rnyed par<sup>8</sup> 'gyur ro | ci ste skyes par<sup>9</sup> gyur na de'i bu dang  
chung ma ma bsrungs par<sup>10</sup> 'gyur te | dga' ba can 'dod pas  
log par g.yem pa'i nyes dmigs <sup>(5)</sup>bcu ni de dag yin par rig  
par bya'o | <sup>(Q 277b4-278a1)</sup>

**§7** <sup>(736b23-28)</sup> 邪姪有十惡事。何等十？常為其夫伺捕楚毒；室

<sup>1</sup> nyes dmigs D : nyas dmigs Q

<sup>2</sup> bcu D : bthu Q

<sup>3</sup> 'khon D : khon Q

<sup>4</sup> 'phel ba D : 'phel Q

<sup>5</sup> ma D : pa Q

<sup>6</sup> de'i D : de nga'i Q

<sup>7</sup> mi D : ma Q

<sup>8</sup> rnyed par D : rnyed bar Q

<sup>9</sup> skyes par D : skyes bar Q

<sup>10</sup> bsrungs par D : srungs bar Q

sya dharmāḥ parihīyante; 4) ātmā cāsyāgupto<sup>1</sup> bhavaty<sup>2</sup> arakṣitaḥ, jīvitam<sup>3</sup> cāsyāguptam<sup>4</sup> bhavaty<sup>5</sup> arakṣitam; 5) putradāram cāsyāguptam<sup>6</sup> bhavaty arakṣitam; 6) dhanam<sup>7</sup> cāsyāguptam<sup>8</sup> bhavaty arakṣitam, grham cāsyāguptam<sup>9</sup> bhavaty arakṣitam; 7) <sup>10</sup>mitrāmātyajñātisālohitāś cāsy viśvāsam na gacchanti; 8) sasāpatnyasamvartanīyam<sup>11</sup> ca karma<sup>12</sup> karoty<sup>13</sup> upacinoti<sup>14</sup>; 9) kāyasya bhedāt param maraṇād apāyadurgativinipāta<sup>15</sup> narakeṣūpapadyate; 10) sacet punas<sup>16</sup> tataś cyuta<sup>17</sup> itthatvam āgacchati manuṣyāṇām sa-bhāgatāyai, sa yadi strī bhavati, sasāpatnyam<sup>18</sup> bhartāram pratilabhate, atha puruṣo bhavati, putradāram asyārakṣitam<sup>19</sup> bhavati.<sup>a</sup> ime nandika daśādīnavāḥ kāmamithyācā-

<sup>a</sup> MPPU<sup>C</sup> 157a5-14: 如佛所說：邪婬有十罪，一者常為所婬夫主欲危害之，二者夫婦不穆常共鬥諍，三者諸不善法日日增長，於諸善法日日損減，四者不守護身妻子孤寡，五者財產日耗，六者有諸惡事常為人所疑，七者親屬知識所不愛喜，八者種怨家業因緣，九者身壞命終死入地獄，十者若出為女人多人共夫，若為男子婦不貞潔，如是等種重

<sup>1</sup> cāsyāgupto *em.* [cf. ma sbas ma bsrungs par 'gyur ba T below] : cā-sya gupto Ms.

<sup>2</sup> bhavaty *em.* : bhavati Ms.

<sup>3</sup> jīvitam *em.* : jīvitaś Ms.

<sup>4</sup> cāsyāguptam *em.* : cāsyā guptam Ms.

<sup>5</sup> bhavaty *em.* : bhavati Ms.

<sup>6</sup> cāsyāguptam *em.* : cāsyā guptam Ms.

<sup>7</sup> dha<na>m *em.* [cf. T nor] : dha{rmma}ñ Ms.

<sup>8</sup> cāsyāguptam *em.* : cāsyā guptam Ms.

<sup>9</sup> cāsyāgupta<m> *em.* : cāsyā gupta Ms.

<sup>10</sup> mitrā° *em.* : mitra° Ms.

<sup>11</sup> sasāpatnya° *em.* : sasapatnya° Ms.

<sup>12</sup> karma *em.* : karmmam Ms.

<sup>13</sup> karoty *em.* : karoti Ms.

<sup>14</sup> upacino{ti}ti Ms.

<sup>15</sup> °vinipāta° *em.* : °vinipātam Ms.

<sup>16</sup> punas *em.* : punaḥ Ms.

<sup>17</sup> cyuta *em.* : cyutaḥ Ms.

<sup>18</sup> sasāpatnyam *em.* : samāpatnyam Ms.

<sup>19</sup> putradār<am> asyā° *em.* : putradārasyā° Ms.

家不和；善法消竭、不善法<sup>a</sup>增；危敗軀身；不檢其妻，不守財賄；常為人疑；宗親不信；種業如是，門不貞潔；身壞命終生地獄中；設得為女非獨一主，設得為男馳騁邪姪，自失其妻。是十惡事。

**§7** Nandika, these ten disadvantages in the case of sexual misconduct should be known. What are the ten? 1) He has the enmity of those whose wives he ruins. 2) He has a dispute with his wife. 3) His demerits grow while his merits are diminished. 4)<sup>a</sup> He himself becomes unguarded<sup>b</sup> and unprotected, and his life becomes unguarded and unprotected. 5) His son and wife become unguarded and unprotected. 6) His wealth becomes unguarded and unprotected, and his house becomes unguarded and unprotected. 7) His friends, intimates, kinsmen, and relatives do not trust<sup>c</sup> him. 8) He performs and collects deeds which lead to rivalry. 9) On the destruction of the body after death he is reborn in a state of misfortune, in a bad destination, in an infernal region, in the hells.<sup>d</sup> 10) If he, after

<sup>a</sup> 法 M : 日 FSY

<sup>a</sup> Items from no.4 to no.6 are not consistent in all sources. For no.4, T reads *de bdag nyid ma zhi bar 'gyur ba dang*, 'he himself becomes unpacified (\**aśāntaḥ*)'. T puts the item *de'i srog ... (jīvitaś cāsyā ...)* after *khyim (gṛhaṃ)*. For no.5, T reads only *ma bsrungs par 'gyur ba*, it does not have '*ma sbas*'.

<sup>b</sup> Ms reads *gupta* rather than *agupta* in items from no.4 to no.6 throughout.

<sup>c</sup> T: *yid 'bebs pa*. Cf. ADSP(C 1974) 42: ... *kaḥ saṃs(k)āreṣu viśvastamanā vihareṭ*. Its Tibetan was given in fn.: "... *yid 'bebs ('phebs in rep.)-par gnas ...*" This confirms the reading of *yid 'bebs pa* for *viśvasta*, "trust".

LC does not contain the item of *yid 'bebs pa*, but *yid phebs* = *viśvasta*; MVy 3634: *ajitaṃ jayati* = *ma phebs pa 'bebs pa*; in this term, *phebs pa* (pp. *jita*) and *'bebs pa* (*jayati*) are used for the same root √*ji*, likewise LC s.v. '*bebs pa* (*jayati* etc.), *phebs pa* (*jita*). TED(J) s.v. *yid*, gives '*yid ched pa*', "to believe". BG also does not mention *yid 'bebs pa*.

<sup>d</sup> C and MPPU<sup>c</sup> only mention '*naraka*'.

re<sup>1</sup> veditavyāḥ. [3]

§8<sup>a</sup> daśeme <sup>2</sup>nandikādīnavā<sup>3</sup> mṛṣāvāde veditavyāḥ<sup>4</sup>. ka-  
tame daśa. 1)<sup>a</sup> pūtikaṃ cāsyā mukhaṃ bhavati; 2) devatāś  
cāsyā kāyād apakrāmanty<sup>5</sup> amanuṣyāś<sup>6</sup> cāsyāvatāraṃ la-  
bhante; 3) satyam api bhāṣyamāṇasyāśraddheyam<sup>7</sup> vaca-

因緣不作，是名不邪婬。This MPPU<sup>c</sup> passage was quoted in Fayuan-  
ZhL 839b11f.

Śūka<sup>c3</sup> 899b19-23: 復次邪欲報有十種，何等為十？一欲心熾盛，二妻  
不貞良，三不善增長，四善法消滅，五男女縱逸，六資財密散，七心  
多疑慮，八遠離善友，九親族不信，十命終三塗。

Cf. ShoushishanJJ 1027a4f. has different ten ādīnava.

- <sup>a</sup> Cf. Saṅghabh(G) ii.268:  
mṛṣā hi bhāṣamāṇasya prakrāmantīha devatāḥ |  
mukhaṃ ca pūtikaṃ bhavati svargāc ca parihīyate ||  
satyam kathaya bho rājan bhaviṣyasi yathā purā |  
mṛṣā vadasi ced vyaktam adho yāsyasi caitika || ...

<sup>1</sup> kā<ma>mith<y>ācāre em. : kāmīthācāre Ms.

na{kā}ndikā<sup>a</sup> Ms.

<sup>3</sup> °ādīnavā em. : °ādīnavāḥ Ms.

<sup>4</sup> veditavyāḥ em. : veditavyāḥ Ms.

<sup>5</sup> apakrāmanty em. : apakrāmanti Ms.

<sup>6</sup> amanuṣyāś em. : amunuṣyāś Ms.

<sup>7</sup> °ā{vatāraṃ}śraddheyam Ms.

- <sup>a</sup> daśeme na{kā}ndikādīnavāḥ mṛṣāvāde veditavyāḥ | katame daśa |  
pūtikaṃ cāsyā mukhaṃ bhavati | devatāś cāsyā kāyād apakrā<sup>(9a3)</sup>-  
manti amunuṣyāś cāsyāvatāraṃ labhaṃ<sup>te</sup> | satyam api bhāṣya-  
māṇasyā{vatāraṃ}°śraddheyam vacanaṃ bhavati | utpaneṣu <sup>(4)</sup>  
kāyeṣu naivam viśvāsaḥ paripraṣṭa°vyam manyante | abhūtaś cā-  
syāvarṇṇo ° vaistāriko {..viṣya} bhavati | <sup>(5)</sup>apratīu{pa}thānarhaś  
ca bhavati | ba°hduḥkhadaurmmasya bhavati | ābhyā°khyāna-  
bahulasamvarttanīyaṃ ca karma <sup>(6)</sup>karoti | upacinoti | kā°yasya  
bhedāt° para manād apāyadurgga°tīvinipātannarakeṣu upapa<sup>(7)</sup>-  
dyate sacet° punaḥ tataś cyuta itthatvam āgacchati | manuṣyāṇāṃ  
sabhāgatāyai sa yatra yatropapadyate tatra tatr{o}ābhyākhyāna-  
bahulo bhavati | <sup>(8)</sup>ime nandika daśādīnavāḥ mṛṣāvāde veditavyāḥ  
||4||

having passed away again from there (hell), comes to be born here among human beings, if he is to become a female, she is to share her husband with rivals (wives), but if he is to be a man, he cannot protect his son and wife. These, Nandika, are the ten disadvantages which should be known in the case of sexual misconduct. [3]

**§8** dga' ba can brdzun du smra ba'i nyes dmigs bcu ni 'di dag yin par rig par bya ste | bcu po<sup>1</sup> dag gang zhe na | 1) de'i kha nas rnag mnam par<sup>2</sup> 'gyur ba dang | 2) de'i lus srung ba'i lhas 'phang ba dang | mi ma yin pas glags<sub>(6)</sub> rnyed par 'gyur ba dang | 3) bden par smras kyang de'i tshig la ma dad par 'gyur ba dang | 4) dgos pa byung yang 'di la mkhas pa rnams yongs su 'dri bar mi sems pa dang | 5) yang dag pa ma yin pa'i mi snyan pa rgya cher sgrogs par 'gyur ba dang | 6) phyir ldang ba'i<sup>3</sup> 'os<sub>(7)</sub> ma yin par 'gyur ba dang | 7) sdug bsngal zhing yid mi bde bar 'gyur ba dang | 8) mi snyan pa brjod pa mang bar 'gyur ba'i las byas shing bsags pas 9) lus zhig ste shi<sup>4</sup> nas ngan song ngan 'gro log par ltung ba sems can dmyal ba dag tu skye zhing | 10) gal te de nas shi 'phos<sub>(270a)</sub> te 'dir mi rnams dang | skal pa mnyam par skyes na yang de gang dang gang du skyes pa<sup>5</sup> de dang der mi snyan pa brjod pa mang por 'gyur te | dga' ba can brdzun du smra ba'i nyes dmigs bcu ni de dag yin par rig par bya'o | <sub>(Q 278a1-5)</sub>

**§8** <sub>(736b28-c5)</sub> 妄語中有十惡事，何等十？口常臭爛；善神背叛，凶鬼易陵；實言流世眾所不信；俗為重事不在言議；未

<sup>1</sup> bcu po D : bcu pa Q

<sup>2</sup> mnam par D : mnam bar Q

<sup>3</sup> [phyir ldang ba = Ms. pratyutthāna. 'Phyir ldang ba' is not listed in LC, JN, BG, TED(J). cf. Karashima 2007: 275, fn.2346: phyir ldang ba: ... paryutthito]

<sup>4</sup> shi D : shin Q

<sup>5</sup> skyes pa D : skyes ba Q

naṃ bhavati; 4) utpanneṣu<sup>1</sup> kāryeṣu<sup>2</sup> nainaṃ<sup>3</sup> vidvāṃsaḥ<sup>4</sup> paripraṣṭavyaṃ manyante; 5) abhūtaś cāsyāvarṇo vaistāriko<sup>5</sup> bhavati; 6) apratyutthānārhaś<sup>6</sup> ca bhavati; 7) bahu-  
duḥkhadaurmanasyo<sup>7</sup> bhavati; 8) <sup>8</sup>abhyākhyānabahula-  
samvartanīyaṃ ca karma karoty<sup>9</sup> upacinoti; 9) kāyasya  
bhedāt paraṃ<sup>10</sup> maraṇād<sup>11</sup> <sup>12</sup>apāyadurgativinipātanarake-  
ṣūpapadyate<sup>13</sup>; 10) sacet punas<sup>14</sup> tataś cyuta itthatvam āga-  
cchati manuṣyāṇāṃ sabhāgatāyai, sa yatra yatropapad-  
yate, tatra <sup>15</sup>tatrābhyākhyānabahulo bhavati. ime nandika  
daśādīnavā<sup>16</sup> mṛṣāvāde veditavyāḥ.<sup>a</sup> [4]

<sup>a</sup> S<sup>2</sup> 3a5-3b4: punar aparaṃ {pa} nandika daśādīnavā mṛṣāvāde veditavyāḥ || ka<sub>(3a6)</sub>tame daśa | tadyathā | 1) pūtikaṃ cāsyā mukhaṃ bhavati | 2) devatāś cāsyā ×× kāyād apakrāmanti | amanuṣyāś cāsyāvatāraṃ labhante 3) satyam api bhāṣamāṇasyāśraddheyaṃ vacanaṃ | <sub>(3b)</sub>bhavati | 4) utpannotpanneṣu ca kāryeṣu nainaṃ vidvāmsaḥ paripraṣṭavyaṃ manyante | 5) abhūtaś cāsyāvarṇo vaistāriko bhavati | 6) apratyutthānārhaś ca bhavati | 7) anādeyavākyaś ca bhavati | 8) abhyākhyānasamvartta<sub>(2)</sub>nīyaṃ ca karmma karoty upacinoti | 9) kāyasya ca bhedāt<sup>0</sup> paraṃ maraṇād apāyadurgativinipātaṃ narakeṣūpapadyate | 10) sacet punas tataś cyuta itthatmtvam āgacchati | manuṣyāṇāṃ sabhāgatāyām utpa<sub>(3)</sub>dyate | sa yatr{o}a yatropapadyate | tatra tatrābhyākhyānabahulo © bhavati | tat<sup>0</sup> ka-

<sup>1</sup> utpan<n>eṣu *em.* : utpaneṣu Ms.

<sup>2</sup> kā<r>yeṣu *em.* [S<sup>2</sup>] : kāyeṣu Ms.

<sup>3</sup> nainaṃ *em.* [cf. 'di la] : naivaṃ Ms.

<sup>4</sup> vidvāmsaḥ *em.* [S2; mkhas pa rnam T] : viśvāsaḥ Ms.

<sup>5</sup> vaistāriko {..viṣya} Ms.

<sup>6</sup> apratyu<t>thānārhaś *em.* : apratiu{pa}thānarhaś Ms.

<sup>7</sup> °daurma<na>sy<o> *em.* : °daurmmasya Ms.

<sup>8</sup> abhyākhyāna° *em.* : ābhyākhyāna° Ms.

<sup>9</sup> karoty *em.* : karoti Ms.

<sup>10</sup> para<m> *em.* : para Ms.

<sup>11</sup> ma<ra>ṇād *em.* : manād Ms.

<sup>12</sup> °vinipāta° *em.* : °vinipātan Ms. [cf. §6]

<sup>13</sup> °ūpapadyate *em.* : upapadyate Ms.

<sup>14</sup> punas *em.* : punaḥ Ms.

<sup>15</sup> tatr{o}ā° Ms.

<sup>16</sup> °ādīnavā *em.* : °ādīnavāḥ Ms.

有實事惡名遠聞，為人輕毀不起恭肅，雖言有實人不奉用，多懷愁怖種誹謗業，身死命終生地獄中，設得為人常被誹謗，是十惡事。

**§8** These ten disadvantages in the case of lying, Nandika, should be known. Which are the ten? 1) His mouth becomes foul. 2) Gods retreat from his body; demons gain access to him. 3) Even though he is speaking the truth, his statement becomes untrustworthy. 4) Even when matters occur, the wise do not think of inquiring of him. 5) Untrue censure becomes general to him. 6) He is not worthy of receiving respect.<sup>a</sup> 7) He experiences much suffering and despair.<sup>b</sup> 8) He performs and accumulates actions which lead to many false accusations. 9) On the destruction of the body after death he is reborn in a state of misfortune, in a bad destination, in an infernal region, in the hells.<sup>c</sup> 10) If he, after having passed away again from there (hell), comes be born here among human beings, he shall encounter many false accusations wherever he is reborn. These, Nandika, are the ten disadvantages in the case of lying which should be known. [4]

<sup>a</sup> C adds 'though he speaks truth, people do not accept it'; cf. MPPU<sup>c</sup> adds: 'though he instructs, people do not follow'.

<sup>b</sup> S<sup>2</sup> does not have this item but has: *anādeyavākyaś ca bhavati*. Cf. MPPU<sup>c</sup> no.6 contains both no.6 in Ms. and no.7 in S<sup>2</sup>; and MPPU<sup>c</sup> no.7 = no.7 in Ms.

<sup>c</sup> C, MPPU<sup>c</sup> and Śūka<sup>c3</sup> only mention 'naraka'.

## §9<sup>a</sup> pañcatrīṣad<sup>1</sup> ime nandikādīnavāḥ surāmaireyama-

sya hetor asyākhyānasamvarttanīyā hy eṣā {nda} nandika patipat<sup>0</sup>  
| yad uta mṛṣāvādād apra<sub>(4)</sub>tiviratir iti | ime {nda} nandika daśādī-  
navā mṛṣāvāde | © veditavyāḥ ||

Cf. MPPU<sup>c</sup> 158a19-26: 如佛說：妄語有十罪，何等為十？一者口氣常臭，二者善神遠之非人得便，三者雖有實語人不信受，四者智人語議常不參豫，五者常被誹謗，醜惡之聲周聞天下，六者人所不敬，雖有教敕人不承用，七者常多憂愁，八者種誹謗業因緣，九者身壞命終當墮地獄，十者若出為人常被誹謗。 *This MPPU<sup>c</sup> passage was quoted in FayuanZhL 839b20f. Cf. QuanfaPJ 386a3-9 has identical content without mentioning MPPU<sup>c</sup>.*

Śuka<sup>c3</sup> 899b23-26: 復次妄語報有十種；何等為十？一口氣恆臭，二正直遠離，三諂曲日增，四非人相近，五忠言不信，六智慧甚少，七稱揚不實，八誠語不發，九愛論是非，十身謝惡趣。

<sup>1</sup> \*tri<m>śad em. : \*trīśad Ms.

<sup>a</sup> pañcatrīṣad ime nandikādīnavāḥ surāmaireyamadyapramādashthā-  
ne veditavyāḥ | <sub>(9b)</sub>katame pañcatrīṣat<sup>0</sup> | sādrṣṭikakoṣakṣayaḥ | ro-  
gānām āyatanam kalahavigrahavivaraddhanam | kaupīnasamdarśa-  
nam | akīrttisañjananam | prajñā<sub>(2)</sub>daurbalyakaraṇam | anadhigatās  
ca bhogā nādhigacchanti | adhigatās ca bhogāḥ parikṣayam {ga-  
ccha} paryādānam gacchanti | guhyaṇ ca vivṛṇoti | ka<sub>(3)</sub>rmāmāntās  
cāsyā parihīyante | daurba<sub>(3)</sub>lyakaraṇaṇ ca bhavati | amātrjñās ca  
bhava<sub>(3)</sub>ti apitrjñās ca bhavati | aśrā<sub>(4)</sub>maṇyaś ca bhavati | na kule  
hyeṣṭhāpa<sub>(3)</sub>cāyako bhavati | buddhe 'gauravo bha<sub>(3)</sub>vati | dharm-  
me 'gauravo bhavati | <sub>(5)</sub>saṃghe 'gauravo bhavati | śiṣyā<sub>(3)</sub>samādā-  
ne cāgauravo bhavati | strīṣu cā<sub>(3)</sub>tyartham pramādam āpadyate |  
mitrāmā<sub>(6)</sub>tyajñātisālohitānām cāgrāhyo © bhavati | bahulā{śrā}-  
manaāpaś ca bhava<sub>(3)</sub>ti | bahujanapratikūlaś ca bhavati | <sub>(7)</sub>adharm-  
macārī cavati | akarmmapratigrāhakaś ca bhavati | saddharmma-  
parivarjitaś ca bhavati | apatrāpyaparivarjitaś ca bhavati | na nai-  
nam vidvāmsamaḥ | pratyayeṣu <sub>(8)</sub>sthāneṣu paripraṣṭavyam man-  
yante | pramādaṇ ca kṛtvopekṣako bhavati | tathāgavacane na  
saṃtiṣṭhati | dūribhavati nirvāṇāt<sup>0</sup> | unmataśamvarttanīyā ca ka-  
<sub>(10a)</sub>rmam karoti upacinoti | kāyasya bhedāt<sup>0</sup> para m{ā}araṇād  
apāyadurggativinipātam narakeṣūpapadyate | sacet<sup>0</sup> punaḥ tataś  
cyutaḥ | itthatvam āgacchati | manu<sub>(2)</sub>ṣyānām sabhāgatāyai sa ya-  
tra yatro-~~XXXXXXXXXX~~ papadyate tatra tatra unmato bhavati  
mūḍhasmrīṭiḥ | ime nandika pañcatrīṣad ādīnavāḥ surāmaireya-  
<sub>(3)</sub>madyapramādashthāne veditavyā<sub>(3)</sub>ḥ ||



**§9** dga' ba can 'bru'i<sup>(270a2)</sup> chang dang bcos pa'i chang bag med ba'i gnas kyi nyes dmigs sum cu<sup>1</sup> rtsa lnga ni 'di dag yin par rig par bya ste | sum cu<sup>2</sup> rtsa lnga po dag gang zhe na | 1) tshe 'di la nor zad pa dang | 2) nad rnams rgyas par byed pa dang | 3) 'thab pa dang rtsod pa skyed pa<sup>3</sup> dang | 4) don med pa<sup>(3)</sup> la lta ba dang | 5) grags pa ma yin pa kun du 'byung bar byed pa dang | 6) shes rab nyam chung bar byed pa dang | 7) longs spyod thob pa mi 'thob par<sup>4</sup> 'gyur ba dang | longs spyod thob pa yongs su zad cing yongs su gtugs par 'gyur ba dang | 8) gsang mi thub par<sup>(4)</sup> 'gyur ba dang | 9) de las kyi mtha' yongs su 'grib pa dang | 10) mthu stobs chung ngur byed par 'gyur ba dang | 11) mar mi 'dzin bar 'gyur ba dang | 12) phar mi 'dzin par 'gyur ba dang | 13) dge sbyong du mi 'dzin par 'gyur ba dang | 14) bram zer mi 'dzin par 'gyur ba dang | 15) rigs<sup>(5)</sup> kyi gtso bo la bsnyen bkur med par 'gyur ba dang | 16) sangs rgyas la mi gus par 'gyur ba dang | 17) chos la mi gus par 'gyur ba dang | 18) dge 'dun la mi gus par 'gyur ba dang | 19) bslab pa yang dag par blangs pa<sup>5</sup> la mi gus par 'gyur ba dang | tshul khrims 'chal<sup>(6)</sup> par 'gyur ba dang | 20) dbang po'i sgo ma bsdams par 'gyur ba dang | 21) bag med par shin du bud med don du gnyer ba dang | 22) nye du dang snag gi gnyen mtshams dang mdza' bshes dang blon po dag gis spong bar 'gyur ba dang | 23) skye bo mang po dag gi yid du mi 'ong bar<sup>(7)</sup> 'gyur ba dang | 24) skye bo mang po dag dang mi mthun par<sup>6</sup> 'gyur ba dang | 25) chos ma yin pa'i<sup>7</sup> spyod par 'gyur ba dang | 26) chos ma yin pa yongs su

<sup>1</sup> cu D : bcu Q

<sup>2</sup> cu D : bcu Q

<sup>3</sup> skyed pa D : dang 'gyed pa Q

<sup>4</sup> 'thob par D : thob par Q

<sup>5</sup> blangs pa D : slangs pa Q

<sup>6</sup> mthun par Q : 'thun par D

<sup>7</sup> chos ma yin pa'i Q : chos ma yin par D

dyapramādashāne veditavyāḥ.<sup>a</sup> katame pañcatrimśat. 1)

<sup>a</sup> Cf. KV 64 (Ms. A): yathoktaṃ ca Nandikasūtre | “catvāriṃśad ādī-  
ṇavāḥ | surāmaireyamadyapramādashāne yojayitavyāḥ | buddhe  
cā’gauravo bhavati dharmma saṃghe cāgauravo bhavati”.

KV 65 (Ms. B): yathoktaṃ Nandikasūtre | “pacatrimśad ādīnavāḥ  
surāmaireyamadyapāne yojayitavyāḥ | buddhe cāgauravo bhavati |  
dharṃe sam...

MPPU<sup>c</sup> 158b7-c1: 如佛語難提迦優婆塞。酒有三十五失。何等三十  
五？一者現世財物虛竭。何以故。人飲酒醉心無節限。用費無度故。  
二者眾病之門。三者鬪諍之本。四者裸露無恥。五者醜名惡聲人所不  
敬。六者覆沒智慧。七者應所得物而不得。已所得物而散失。八者伏  
匿之事盡向人說。九者種種事業廢不成辦。十者醉為愁本。何以故。  
醉中多失。醒已慚愧憂愁。十一者身力轉少。十二者身色壞。十三者  
不知敬父。十四者不知敬母。十五者不敬沙門。十六者不敬婆羅門。  
十七者不敬伯叔及尊長。何以故。醉悶悅惚無所別故。十八者不尊敬  
佛。十九者不敬法。二十者不敬僧。二十一者朋黨惡人。二十二者疎  
遠賢善。二十三者作破戒人。二十四者無慚無愧。二十五者不守六  
情。二十六者縱色放逸。二十七者人所憎惡不喜見之。二十八者貴重  
親屬及諸知識所共擯棄。二十九者行不善法。三十者棄捨善法。三十  
一者明人智士所不信用。何以故。酒放逸故。三十二者遠離涅槃。三  
十三者種狂癡因緣。三十四者身壞命終墮惡道泥梨中。三十五者若得  
為人所生之處常當狂騃。

Cf. Śuka<sup>c3</sup> has thirty-six ādīnava (899b26-c11): 復次飲酒三十六過。  
其過云何。一資財散失。二現多疾病。三因興鬪諍。四增長殺害。五  
增長瞋恚。六多不遂意。七智慧漸寡。八福德不增。九福德轉減。十  
顯露祕密。十一事業不成。十二多增憂苦。十三諸根闇昧。十四毀辱  
父母。十五不敬沙門。十六不信婆羅門。十七不尊敬佛。十八不敬僧  
法。十九親近惡友。二十捨離善友。二十一棄捨飲食。二十二形不隱  
密。二十三淫欲熾盛。二十四眾人皆不悅。二十五多增語笑。二十六父  
母不喜。二十七眷屬嫌棄。二十八受持非法。二十九遠離正法。三十  
不敬賢善。三十一違犯過非。三十二遠離圓寂。三十三顛狂轉增。三  
十四身心散亂。三十五作惡放逸。三十六身謝命終墮大地獄受苦無  
窮。

QuanfaPJ 386a13-b4 lists similar content (with very minor scribal differ-  
ences) without mentioning MPPU<sup>c</sup>.

Cf. WeimojingLCh (維摩經略疏垂裕記), a Chinese commentary on Vi-  
malakīrtinirdeśa, Taishō (38)762b19-c2, mentions that there are  
thirty-six disadvantages of alcohol drinking but MPPU<sup>c</sup> has thirty-five,  
and puts the content of the thirty-five into verses, and acknowledges that  
a Thai \*Śrāmaṇerisaṃvarasūtra has thirty-six disadvantages. Jin-  
guangmingJWJ (金光明經文句記), a Chinese commentary on Suvarṇa-  
prabhāsaśūtra, Taishō (39)100c similarly mentions the sum of thirty-

'dzin par 'gyur ba dang | 27) dam pa'i chos yongs su spong  
 bar 'gyur ba dang | 28) ngo tsha shes pa dang | khrel yod  
 pa yongs su spong <sup>(270b)</sup> bar 'gyur ba dang | 29) mi mdza' ba  
 dag dang<sup>1</sup> gnas kyang mkhas pa rnam yongs su 'dri bar  
 mi sems pa dang | 30) bag med pa nyam bag tu spyod par  
 'gyur ba dang | 31) de bzhin gshegs pa'i gsung rab la kun  
 nas mi gnas pa dang | 32) mya ngan las 'das pa<sup>2</sup> las <sup>(2)</sup>thag  
 ring du 'gyur ba dang | 33) smyon par 'gyur ba'i las byas  
 shing bsags pas 34) lus zhig ste shi<sup>3</sup> nas ngan song ngan  
 'gro log par ltung ba sems can dmyal ba dag tu skye zhing |  
 35) gal te de nas shi 'phos te 'dir mi rnam dang skal pa  
 mnyam par skyes na yang de gang dang <sup>(3)</sup>gang du skyes pa  
 de dang der smyon par 'gyur zhing dran pa mi gsal bar  
 'gyur te | dga' ba can 'bru'i chang dang bcos pa'i chang bag  
 med pa'i gnas kyi nyes dmigs ni sum cu rtsa lnga po de dag  
 yin par rig par bya'o | <sup>(Q 278a5-278b7)</sup>

**§9** <sup>(736c5-15)</sup> 飲酒有三十五惡。何等三十五？散盡財賄；致眾  
 苦患；怨爭增重；裸露形軀；惡名遐邇；慧明日減；應得不得、已得便失；顯揚惡事；要務頓發<sup>a</sup>；憂感之本；恍惚變  
 沒。顏貌鄙惡；輕慢尊長；不知供養沙門婆羅門；自於室家  
 不辨尊卑；不宗敬佛；不崇大法；不敬事僧；返親惡人；遠  
 離明能；崩墜邪道；無慚愧心；不護根門；昏荒姪欲；眾所  
 不愛；人不喜見；德士宿舊咸來咎責；集造眾惡；要用之  
 勢；不豫識任；智德隱避；像類不別；去泥洹遠；種狂惑  
 業；身死命終生地獄中；設得為人愚癡頑瞋。

**§9** Nandika, these thirty-five disadvantages in the case  
 of intoxication by spirituous liquors, intoxicating drinks,

<sup>1</sup> dang D : om. Q

<sup>2</sup> mya ngan las 'das pa D : mya ngan las 'das ba Q

<sup>3</sup> shi D : shin Q

<sup>a</sup> 發 MY : 廢 FS [廢 seems to read better. ]

sāṃdr̥ṣṭikam<sup>1</sup> kośakṣayaḥ<sup>2</sup>; 2) rogānām āyatanam; 3) kala-havigrāhāvivardhanam; 4) kaupīnasaṃdarśanam; 5) akīrtisaṃjānanam; 6) prajñādaurbalyakaraṇam; 7) anadhigatāś ca bhogā nādhigacchanti, adhigatāś ca bhogāḥ parikṣayaṃ paryādānam<sup>3</sup> gacchanti; 8) guhyaṃ ca vivṛṇoti; 9) karmāntāś cāśya parihīyante; 10) daurbalyakaraṇam ca bhavati; 11) amātr̥jñāś ca bhavati, 12) apitr̥jñāś ca bhavati; 13) aśrāmaṇyaś ca bhavati; 14) ābrāhmaṇyaś ca bhavati<sup>4</sup>; 15) na<sup>5</sup> kulajyeṣṭhāpacāyako<sup>6</sup> bhavati,<sup>a</sup> 16) buddhe 'gauravo bhavati; 17) dharṃe 'gauravo bhavati; 18) saṃghe 'gauravo bhavati; 19) śikṣāsamādāne<sup>7</sup> cāgauravo bhavati; 20) 'indriyeṣv aguptadvāro bhavati<sup>8</sup>; 21) strīṣu cātyarthaṃ pramādam āpadyate; 22) mitrāmātyajñātisālohitānām cāgrāhyo bhavati; 23) bahulāmanaāpaś<sup>9</sup> ca bhavati; 24) ba-

five disadvantages in MPPU<sup>C</sup>, and puts its contents in a similar but not identical verse. It acknowledges the sum of thirty-six disadvantages in \*Śrāmaṇerasaṃvarasūtra (沙彌戒經); PusajieYSh (菩薩戒義疏) (40)573a18-19 mentions that in MPPU<sup>C</sup> the number of thirty-five disadvantages of alcohol drinking are named.

<sup>a</sup> Cf. DSP(K) p.111 [59] (85, §59) about the 'kuśalā laukikā dharmāḥ': ... ete kuśalā laukikā dharmā yaduta pitr̥jñatā, māt̥r̥jñatā, śrāmaṇyatā, brāhmaṇyatā, kulajyeṣṭhāpacāyitā, dānamayaṃ puṇyakriyāvastu, śīlamayaṃ puṇyakriyāvastu, bhāvanāmayaṃ puṇyakriyāvastu, vaiyāvṛtyasahagatam upāyakaūśalyapuṇyaṃ, daśa kuśala-karmapathā, ... buddhānusmṛtiḥ, dharmānusmṛtiḥ, saṃghānusmṛtiḥ, śīlānusmṛtiḥ, ... Also cf. MV I 46; BBh(D) 173.

<sup>1</sup> sā<m>dr̥ṣṭika<m> em. : sād̥r̥ṣṭika Ms.

<sup>2</sup> kośa° em. : koṣa° Ms.

<sup>3</sup> {gaccha} paryādānam Ms.

<sup>4</sup> <abrāhmaṇyaś ca bhavati> em. [S<sup>2</sup>; T; C; DSP(K); otherwise Ms. is two items short.] : om. Ms.

<sup>5</sup> kula° em. : kule Ms.

<sup>6</sup> jyeṣṭhā° em. : hyeṣṭhā° Ms.

<sup>7</sup> śikṣā° em. [cf. bslab pa T] : śiṣyā° Ms.

<sup>8</sup> <indriyeṣv aguptadvāro bhavati> em. [S<sup>2</sup>; dbang po'i sgo ma bsdams par 'gyur ba dang T; C; otherwise Ms is two items short.] : om. Ms.

<sup>9</sup> °ā{śrā}manaāpaś Ms.

and wines<sup>a</sup> should be known.<sup>b</sup> What are the thirty-five? 1) (His) treasure wanes in this life. 2) Illness resides. 3) Quarrels and fights increase. 4) (His) private parts are exposed. 5) Disgrace arises. 6) (His) wisdom weakens. 7) Wealth not [yet] obtained<sup>c</sup> will not reach him; and obtained wealth goes to loss and ruin. 8) (His) secret is revealed. 9) His undertakings are delayed. 10) (His) actions become weak.<sup>d</sup> 11) He does not recognise his mother. 12) He does not recognise his father.<sup>e</sup> 13) He does not believe in religious mendicancy.<sup>f</sup> 14) He violates the duty of a Brahman. 15) He does not respect the eldest in the family. 16) He does not respect the Buddha. 17) He does not respect the dharma. 18) He does not respect the order. 19) He has no respect in following the precepts.<sup>g</sup> 20) His faculties become

<sup>a</sup> For the definition of each intoxicating drink, see AKBh(P) 219,6-10: *surāmaireyamadyapramādashānam iti ko 'rthaḥ. surā annāsavaḥ. mai-reyaṃ dravāsavaḥ. te ca kadācid aprāptacyutamadyabhāve bhavataḥ ity ato madyagrahaṇam. pūgaphalakodravādayo 'pi madayantīti surāmaire-yagrahaṇam. prajñāptisāvadyasyādareṇa praheyatve kāraṇajñāpanār-thaṃ pramādashānavacanam. sarvapramādāspadatvād iti.* (AKBh<sup>C1</sup> 77c3-11; AKBh<sup>C2</sup> 234b15-20)

Cf. also QuanfaPJ (45)386a9-11: 酒有三種，謂穀果菜，各有多種，但能令人心動放逸，是名為酒，一切不應飲。

<sup>b</sup> *Putralekha* in Dietz 1984: 296-7 quotes this sūtra on this point: *thub pas dga' ba can gyi mdo las ni | myos 'gyur nyes pa gsum cu rtsa lnga gsungs* |. Cf. also its fn.43 on p.297.

<sup>c</sup> T read *long spyod thob pa* 'wealth which has been obtained'.

<sup>d</sup> C and Śuka<sup>C3</sup> do not have a parallel text.

<sup>e</sup> C and Śuka<sup>C3</sup> have nos.11 and 12 as one item. S<sup>2</sup> omits *apitrjñāḥ*.

<sup>f</sup> Ms here might miss out one item after (13): \**abrāhmaṇya ca bhavati* ('he does not believe in Brāhmanhood'). The other sources (T, C, MPPU<sup>C</sup>, Śuka<sup>C3</sup>) add the item of \**abrāhmaṇya* (T *bram zer mi 'dzin pa*; C 不知供養沙門婆羅門; MPPU<sup>C</sup> 不敬婆羅門; Śuka<sup>C3</sup> 不信婆羅門). C lists it together with *aśrāmaṇya*, while the others list it as separate item.

<sup>g</sup> S<sup>2</sup> adds: *duḥśīlāś ca bhavati*; cf. T adds "*tshul khrims 'chal bar 'gyur ba dang*". I am not sure whether this addition should be listed as one

hujanapratikūlaś ca bhavati; 25) adharmacārī bhavati<sup>1</sup>; 26) akarmapratigrāhakaś ca bhavati; 27) saddharmaparivar-jitaś ca bhavati; 28) apatrāpyaparivarjitaś ca bhavati; 29) na cainaṃ<sup>2</sup> vidvāmsaḥ<sup>3</sup> pratyayeṣu sthāneṣu paripraṣṭa-vyaṃ manyante; 30) pramādaṃ ca kṛtvopekṣako bhavati; 31) tathāgatavacane<sup>4</sup> na saṃtiṣṭhati; 32) dūrībhavati nir-vāṇāt; 33) unmatta<sup>5</sup>saṃvartaniyaṃ ca karma<sup>6</sup> karoty<sup>7</sup> upa-cinoti; 34) kāyasya bhedāt paraṃ<sup>8</sup> maraṇād<sup>9</sup> apāyadurga-tivinipāta<sup>10</sup> narakeṣūpapadyate; 35) sacet punas<sup>11</sup> tataś cyuta<sup>12</sup> itthatvam āgacchati, manuṣyāṇāṃ sabhāgatāyai, sa yatra yatropapadyate, tatra tatra unmatto<sup>13</sup> bhavati mūdhasmrṭiḥ. ime nandika pañcatrimśad<sup>14</sup> ādīnavāḥ surā-maireyamadyapramāda<sup>15</sup>sthāne veditavyāḥ.<sup>a</sup>

<sup>a</sup> S<sup>2</sup> 3b4-4b1: punar aparaṃ nandika ṣaṭtri śadādīnavāḥ surāmaire-yamadyapramādashthāne ve<sub>(3b5)</sub>ditavyāḥ | katame ṣaṭtrimśat<sup>0</sup> | tad yathā | sā drṣṭika koṣakṣayaḥ | rogāṇāṃ āyatanam kalahavigraha-viv{ā}arddhana | kaupīnasamdarśana | akīrttiṣaṇjanana prajñā-daurbalyakaraṇa | <sub>(6)</sub>anadhigatāṃś ca bhogān nādhigacchati | adhigatāś cāśya bhogāḥ parikṣayaṃ prayyādānaṃ gacchanti | guhyaṇ ca vivṛṇoti | karmmāntāś cāśya parihīyante | daurbalya-karaṇaṇ ca bhavati | amātrjñāś ca <sub>(4a)</sub>bhavati | aśrāmaṇyaś ca bhavati | abrahmaṇyaś ca bhavati | na kulajyeṣṭhāpacāyako bhava-

<sup>1</sup> bhavati *em.* : cavati Ms.

<sup>2</sup> cainaṃ *em.* [S<sup>2</sup>] : nainaṃ Ms.

<sup>3</sup> vidvāmsaḥ *em.* [S<sup>2</sup>; cf. §8,4] : vidvāmsamaḥ Ms.

<sup>4</sup> tathāga<ta><sup>o</sup> *em.* [de bzhin gshegs pa'i T] : tathāga<sup>o</sup> Ms.

<sup>5</sup> unmat<t>a<sup>o</sup> *em.* : unmata<sup>o</sup> Ms.

<sup>6</sup> karma *em.* : karmmaṃ Ms.

<sup>7</sup> karoty *em.* : karoti Ms.

<sup>8</sup> para<m> *em.* : para Ms.

<sup>9</sup> m{ā}araṇād Ms.

<sup>10</sup> °vinipāta<sup>o</sup> *em.* : °vinipātaṃ Ms.

<sup>11</sup> punas *em.* : punaḥ Ms.

<sup>12</sup> cyuta *em.* : cyutaḥ Ms.

<sup>13</sup> unmat<t>o *em.* : unmato Ms.

<sup>14</sup> pañcatrici<m>śad *em.* : pañcatriciśad Ms.

<sup>15</sup> °pramāda<sup>o</sup> *em.* : °pramāpramāda<sup>o</sup> Ms.

unprotected. 21) He becomes extremely careless with women. 22) He is abandoned by friends, intimates, kinsmen, and relatives.<sup>a</sup> 23) He becomes repugnant to many. 24) He is unpleasant to many people. 25) He practises wickedness. 26) He commits crime. 27) He shuns the good law. 28) He is devoid of a sense of shame.<sup>b</sup> 29) No wise men would think of inquiring of him in matters of proof. 30) He acts carelessly and becomes indifferent. 31) He does not abide by the Blessed One's teaching.<sup>c</sup> 32) He is far away from *nirvāṇa*. 33) He performs and accumulates acts which lead to insanity. 34) On the destruction of the body after death he is reborn in a state of misfortune, in a bad destination, in an infernal region, in a hell.<sup>d</sup> 35) If he, after having passed away again from there (hell), comes to be born here among human beings, wherever he is reborn he becomes insane and his memory becomes hazy. These, Nandika, are the thirty-five disadvantages in the case of intoxication by spirituous liquors, intoxicating drinks, and wines that should be known. [5]

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item, or together with no.19. C reads here 'He falls into the wrong way'. Śuka<sup>C3</sup> is similar to C. cf. MPPU<sup>C</sup> no.23.

After this S<sup>2</sup> adds: *pāpamitrāparigrhītaś ca bhavati. kalyāṇamitrāparivarjitaś ca bhavati*. Similary C: 返親惡人，遠離明能。

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<sup>a</sup> S<sup>2</sup>: *mitrāmātyajñātisālohitānāñ cāgrāhyavacano bhavati*. "His words are to not to be admitted by friends, intimates, kinsmen and relatives."

<sup>b</sup> Cf. S<sup>2</sup>: *nihriko bhavati. anapatrāpī bhavati*.

<sup>c</sup> C, MPPU<sup>C</sup>, and Śuka<sup>C3</sup> do not have parallel text.

<sup>d</sup> C, MPPU<sup>C</sup> and Śuka<sup>C3</sup> only mention 'naraka'.

**§10<sup>α</sup>** <sup>a</sup>idam<sup>1</sup> avocad<sup>2</sup> bhagavān. idam<sup>3</sup> uktvā sugato hy athāparam etad uvāca śāstā —

prāṇātipātāṃ vadhabandhanam<sup>4</sup> ca  
vivarjayed<sup>5</sup> bhūtahitānukampī |

ti | buddhe 'gauravo bhavati | {...}dharmme agauravo {dha} bhavati | samghe agauravo bhavati | śikṣāsamādāne cāgauravo bhavati | duḥ<sub>(2)</sub>śīlaś ca bhavati | pāpamitrāparigrhītaś ca bhavati | kalyāṇa-mitrāparivarjitaś ca bhavati | indriyeṣv aguptadvāro bhavati | strī-ṣu cātyartha pra{māda}mādam āpadyate | mitrāmātyajñātisālohi-tānāñ cā<sub>(3)</sub>grāhyavacano bhavati | bahujanāmanaāpaś ca bhavati | bahuja<sup>Ⓞ</sup>napratikūlaś ca bhavati | adharmmacārī ca bhavati | adharmmapra{ta}tigrāhakaś ca bhavati | saddharmmap{r}arivarjitaś ca bhavati | <sub>(4)</sub>nirhīko bhavati | anapatrāpī bhavati | pratyutpan-neṣu kārye<sup>Ⓞ</sup>ṣu na caivaṃ vidvāmsaḥ p{r}aripraṣṭavya manyante | pramādañ ca kṛtvopekṣako bhavati | tathāgatavacane na santi-ṣṭha<sub>(5)</sub>te | dūrībhavati nirvāṇāt<sup>0</sup> | unmattasamvarttanīyañ ca kar-mma karoty upacinoti | kāyasya bhedāt<sup>0</sup> para maraṇād apāyadur-gativinipātāṃ nārakeṣūpapadyate | sacet<sup>0</sup> punas tatas cyuta i<sub>(6)</sub>ttthamtvam āgacchati | manuṣyāṇā sabhāgatāyai | sa yatra ya-traupapadyate | tatra tatronmattako bhavati | mūḍho naṣṭasmṛtir bhavati | tat<sup>0</sup> kasya hetor unmattasamvarttanīyā hy eṣā nandika pratipāt<sup>0</sup> <sub>(4b)</sub>yad uta surāmaireyamadyapramādashthānād aprativi-rati | ime nandika ṣaṭtrimśadādīnavāḥ surāmaireyamadyapramā-dasthāne v{ai}ed{r}it{i}avyāḥ ||××||

<sup>a</sup> S<sup>2</sup> 4b1-2: idam avoca bhagavān<sup>0</sup> idam uktvā sugato hy athāparam etad uvā<sub>(2)</sub>ca śāstā | prāṇātipātāṃ vadhabandhanañ ca vivarjjayed bhūtahitānukampī | yathātmano rakṣasi jīvita priya tathā pare-ṣām api rakṣa jīvita ||

<sup>1</sup> idam *em.* : mi{da} || i{me}dam Ms.

<sup>2</sup> avocad *em.* : avocat<sup>0</sup> Ms.

<sup>3</sup> idam *em.* : idaṃm Ms.

<sup>4</sup> °bandha<na>ṃ *em.* [m.c.; S<sup>2</sup>] : °bandhañ Ms.

<sup>5</sup> vivarjayed *em.* : vivarjayet<sup>0</sup> Ms.

<sup>α</sup> mi{da} || i{me}dam avocat<sup>0</sup> bhagavān idaṃm uktvā sugato hy athā-param etad uvā<sub>(10a4)</sub>ca śāstā ||×|| prāṇātipātāṃ vadhaba<sup>Ⓞ</sup>ndhañ ca vivarjayet<sup>0</sup> bhūtahitānukampī ya<sup>Ⓞ</sup>thātmano rakṣasi jīvitaṃ pa-ram ta<sub>(5)</sub>thā pareṣām api rakṣa jīvitaṃ × ||



**§10** bcom ldan 'das kyis de skad ces bka' <sup>(270b4)</sup>stsal te | bde  
bar gshegs pas de skad gsungs nas | ston pas<sup>1</sup> gzhan yang  
'di skad bka' stsal to |

srog gcod rdeg dang 'ching ba rnam spangs te |  
sems can dag la phan zhing snying brtse ba |  
bdag gi tshe skyabs dga' ba ji lta bar |  
de <sup>(5)</sup>bzhin gzhan rnam kyis ni srog kyang bsrung |  
[1] <sup>(Q 278b8-279a)</sup>

**§10** —<sup>a</sup>

**§10** This said the Blessed One. The Sugata having said so, then the teacher further said the following —

He who is compassionate with the welfare of beings  
should avoid killing, hurting and capturing.  
As you protect your own beloved<sup>b</sup> life,  
so should you protect the lives of others too. [1]

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<sup>1</sup> ston pas D : stong pas Q

<sup>a</sup> C does not have the *gāthā* part, §10.

<sup>b</sup> Ms. *param̐*. *Priya* makes much better sense. *Param̐* might be influenced from *pareṣām̐* below. Therefore *priya* is adopted from S<sup>2</sup> and T here.

yathātmano rakṣasi jīvitam priyam<sup>1</sup>  
 tathā pareṣām api rakṣa jīvitam || [1]<sup>a</sup>  
<sup>ab</sup>parasya vittam bahuduḥkhasaṁcitam  
 na cāpy adattam manasāpi saṁspr̥śet<sup>2</sup> |  
 dr̥ṣṭvāpi loke priyaviprayogam  
 tathaiva cānyeṣu hitāya<sup>3</sup> tiṣṭhet<sup>4</sup> || [2]<sup>c</sup>  
 parastriyam cābharaṇair alaṁkṛtām  
 vivarjayet prajvalitām<sup>5</sup> ivoktām<sup>6</sup> |  
 svakeṣu dāreṣu labheta<sup>7</sup> tuṣṭim  
 na kāmahetor viṣatulyam<sup>8</sup> ācaret || [3]<sup>d</sup>

<sup>a</sup> *a, b pada:* upajāti, upajāti (triṣṭubh); *c, d pada:* vaṁśastha, vaṁśastha (jagatī)

<sup>b</sup> S<sup>2</sup> 4b2-3: parasya vittam bahuduḥkhasaṁcita na cāpy adattam manasāpi sa spr̥śet<sup>0</sup> | dr̥ṣṭvāpi loke priyaviprayoga tathaiva cānyeṣu hitāya tiṣṭhet || parastriya cābharaṇair alaṁkṛtām vivarjjaye-  
 {dā}t prajvalitām ivolkā | svakeṣu dāreṣu labheta tuṣṭi | (4)na kāmahetor viṣam ācaret ||

<sup>c</sup> *a, b pada:* vaṁśastha (jagatī); *c, d pada:* upajāti (triṣṭubh)

<sup>d</sup> *a, d pada:* vaṁśastha; *b, c pada:* upajāti

<sup>1</sup> priyam *em.* [S<sup>2</sup>; dga' ba T] : param Ms.

<sup>2</sup> saṁspr̥śet *em.* [S<sup>2</sup>] : saṁspa{ś.et<sup>0</sup>}śet<sup>0</sup> Ms.

<sup>3</sup> hitāya *em.* [cf. phan par T] : hihāya Ms.

<sup>4</sup> tiṣṭhet<t> *em.* : tiṣṭhe Ms.

<sup>5</sup> prajvalitām *em.* : prajvalitam Ms.

<sup>6</sup> oktām *em.* : oktvām Ms.

<sup>7</sup> labheta *em.* [m.c.; S<sup>2</sup>] : na labheta Ms.

<sup>8</sup> viṣa<tulya>m *em.* [m.c.; cf. dug dang 'dra ba T] : viṣam Ms.

<sup>a</sup> © parasya vittam bahuduḥkhasaṁcitam | na cāpy adattam manasāpi saṁspa{ś.et<sup>0</sup>}śe<sup>(10a6)</sup>t<sup>0</sup> | dr̥ṣṭvāpi loke priyaviprayogam tathaiva cānyeṣu hihāya tiṣṭhet || parastriyam cābharaṇair alaṁkṛtām<sup>(7)</sup> vivarjayet<sup>0</sup> prajvalitam ivoktvām svakeṣu dāreṣu na labheta tuṣṭim na kāmahetor viṣam ācaret<sup>0</sup> ||

sdug bsngal mang pos bsags pa gzhan gyi nor |  
 ma byin de la yid kyang bsam mi bya |  
 'jig rten gyis mthong dga' dang bral 'gyur zhing |  
 gzhan yang de bzhin phan par gnas par gyis | [2]

(Q279a1-2)

gzhan <sup>(270b6)</sup>gyi bud med rgyan gyis brgyan pa dag |  
 me lce 'bar ba bzhin du yongs spongs la |  
 rang gi chung ma rnyed pas chog par byos |  
 'dod rgyu dug dang 'dra ba ma spyod cig | [3] <sup>(Q279a2)</sup>

Someone else's wealth accumulated with great difficulties

even in the mind one should not touch what is not proffered;

he should consider the separation from what is beloved<sup>a</sup> in the world

and in the same manner he should abide by what is beneficial to others (?).<sup>b</sup> [2]

He should shun another's wife adorned with ornaments

like a blazing fire.

He should gain satisfaction with his own wives

and not resort to that which is like poison out of desire. [3]

<sup>a</sup> *priyaviprayoga*. The separation from what is beloved might refer to what the owner would experience 'if he were to take what was not proffered'. We might need to make this presupposition otherwise I fail to see the connection with the preceding part of the verse.

*Priyaviprayoga* is a member of a standard list referring to *duḥkha*, ex. CPS §14.4-5 (MV iii.332): (*d*)*uḥkham āryasatyam kata(rat) ... priyaviprayogo duḥkham apriyasamprayogo duḥkham*.

<sup>b</sup> *anyeṣu*. The reference of *anyeṣu* is not clear to me, T does not help either.

<sup>a</sup>na cātmahetor na<sup>1</sup> parasya kāraṇāt  
sasamprajanyo hi mṛṣā na bhāṣet<sup>2</sup> |  
<sup>3</sup>aparopaghātī aparopatāpī<sup>4</sup>  
samīkṣya<sup>5</sup> vācām<sup>6</sup> madhurām<sup>7</sup> udīrayet<sup>8</sup> || [4]<sup>b</sup>  
na madyapānābhiratena<sup>9</sup> jantunā  
kāryam<sup>10</sup> sukham<sup>11</sup> ātmahitam parasya vā<sup>12</sup> |  
<sup>13</sup>vyāmohavaivarṇya<sup>14</sup>karīm<sup>15</sup> ca vāruṇīm

- <sup>a</sup> S<sup>2</sup> 4b4-5: na cātmahetor na parasya kāraṇāt sasamprajanyo na mṛṣāṇi ca bhāṣayet | aparopayati aparopatāpī samīkṣa vāca madhurām udīrayet | <sup>(5)</sup>na ma{dha}dyapānābhiratena jantunā kartam sukham ātmahitam p{r}arasya vā | vyāmohavaivarṇyakarī ca vāruṇī na tām {ni} pibed dhālāhala yathāviṣa ||  
<sup>b</sup> a, d pada: Vamśastha (Jagatī); b pada: Upendravajrā (Triṣṭubh); c pada: Indravajrā (Triṣṭubh)

- <sup>1</sup> nna Ms.  
<sup>2</sup> bhāṣet em. : bhāṣyet<sup>0</sup> Ms.  
<sup>3</sup> aparo<pa>ghātī em. [cf. S<sup>2</sup>; metre requires to scan apa- as one long syllable, and to ignore the sandhi, -ghātī aparo-] : aparo Ms.  
<sup>4</sup> a<pa>ropatāpī em. [m.c.; gzhan la mi gdung bar T] : aropitāpī Ms.  
<sup>5</sup> samī<k>ṣya em. [brtags te T] : samīṣya Ms.  
<sup>6</sup> vācā<m̐> em. : vācā Ms.  
<sup>7</sup> madhurā{..}m Ms.  
<sup>8</sup> udīrayet em. : udīrayet<sup>0</sup> Ms.  
<sup>9</sup> °ābhiratena em. : °ābhiratena na Ms.  
<sup>10</sup> kāryam em. [cf. S<sup>2</sup>] : ..r.m̐ Ms.  
<sup>11</sup> sukham em. [S<sup>2</sup>, cf. bde T; metre requires to scan the anusvāra as long as MIndic to scan, see BHS §2.69 esp. p.20] : suṣam Ms.  
<sup>12</sup> parasya vā em. [S<sup>2</sup>; sya mistaken for spa; vā similar to rā] : parasparā Ms.  
<sup>13</sup> vyāmoha° em. : vyāmohamoha Ms.  
<sup>14</sup> °vaivarṇya° em. [S<sup>2</sup>; rṇṇ similar to nd; mdog ngan T] : °vaivāndya° Ms.  
<sup>15</sup> °karīm em. : °karī Ms.

- <sup>a</sup> na cātmahetor nna parasya kāraṇāt<sup>0</sup> sasampra<sup>(8)</sup>janyo hi mṛṣā na bhāṣyet<sup>0</sup> | aparo ghātī aropitāpī samīṣya vācāmadhurā{..}m udīrayet<sup>0</sup> || na madyapānābhiratena na jantunā<sup>(10b)</sup> ..r.m̐ suṣam ātmahitam parasparā vyāmohamohavaivāndyakarī ca vāruṇīm na tām pibet<sup>0</sup> vā halāhalaṃ yathāviṣaṃ ||

rang gi don dang gzhan gyi don ched du<sup>1</sup> |  
 sus kyang shes bzhin brdzun dag ma smra bar | (270b7)  
 gzhan la mi gnod gzhan la mi gdung bar |  
 brtags te 'jam po'i tshig gis smra bar gyis | [4] (Q279a3)  
 chang 'thung ba la mngon par dga' ba'i mi |  
 bdag la phan dang gzhan la bde mi nus |  
 rmongs dang mdog ngan byed pa chang yin te |  
 ji ltar ha la'i dug bzhin (271a) de mi btung | [5] (Q279a3-4)

Neither for personal reason(s) nor due to another,  
 he would not knowingly speak falsely.  
 Neither harming another nor afflicting another,  
 after having considered he should speak a pleasant  
 speech. [4]

The man content with drinking liquor  
 shall not make his own or others' happiness and wel-  
 fare.  
 Spirituous liquor which causes confusion and change  
 of complexion  
 one should not drink that which is as poisonous as *hā-*  
*lahala* venom. [5]

---

<sup>1</sup> ched du D : chad du Q

na tām pibed<sup>1</sup> dhālahalaṃ<sup>2</sup> yathāviṣaṃ || [5]<sup>a</sup>  
<sup>ab</sup>prāṇaṃ na hanyān na haret parasvaṃ  
 mṛṣā na bhāṣen na pibec ca madyaṃ |  
 parasya bhāryāṃ manasāpi necchet  
 svargaṃ<sup>3</sup> ya<sup>4</sup> icchet gr̥havat praviṣṭum<sup>5</sup> || [6]<sup>c</sup>  
 †gr̥hīṇa<sup>6</sup> tāvac<sup>7</sup> chitavastradhārīṇāṃ<sup>8</sup>  
 agāraṃ<sup>9</sup> adhyāvasatām<sup>10</sup> ime 'naghāḥ<sup>11</sup> |  
 ato bhuyo<sup>12</sup> pravrajitasya deśitā  
 jinena śikṣāpadadharṃmadeśanā || [7]<sup>d</sup>

<sup>a</sup> Vaṃśastha. *C pada does not scan.*

<sup>b</sup> S<sup>2</sup> 4b5-6: prāṇān na hanyān na parasvaṃ ādadet, parasya dārān manasāpi (6)nākramet, | mṛṣāṃ na bhāṣet, na {..} pibec ca madya padeṣu śikṣeta imeṣu pañcaṣu || gr̥hīṇāṃ ca tāvat<sup>0</sup> sitavastradhārīṇā agāraṃ adhyāvasatām ime 'naghāḥ | atrottari pravrajitasya deśitā jine<sub>(sa)</sub>na śikṣāpadadharṃmadeśanā |

<sup>c</sup> *a, d pada:* Indravajrā (Triṣṭubh). *b, c pada:* Upendravajrā (Triṣṭubh)

<sup>d</sup> Vaṃśastha (Jagatī)

<sup>1</sup> pibed *em.* : pibet<sup>0</sup> vā Ms.

<sup>2</sup> dhālahalaṃ *em.* : halāhalaṃ Ms.

<sup>3</sup> svarga<ṃ> *em.* : svargga Ms.

<sup>4</sup> ya *em.* : yad Ms.

<sup>5</sup> praviṣṭum *em.* : praviṣṭaṃ Ms.

<sup>6</sup> gr̥hīṇa *em.* : gr̥hīṇāṃ ca Ms. [*metre does not scan. The metre seems to require MIndic scan. Cf. BHSG §10.202, gen. pl. -īna in verses for m.c.*]

<sup>7</sup> tāvac *em.* : tāvat<sup>0</sup> Ms.

<sup>8</sup> chita<sup>o</sup> *em.* : śita<sup>o</sup> Ms.

<sup>9</sup> agāraṃ *em.* [m.c.; S<sup>2</sup>] : āgāraṇ Ms.

<sup>10</sup> adhyāvasatām *em.* : cādhyāvasatām Ms.

<sup>11</sup> 'naghāḥ *em.* [m.c.; S<sup>2</sup>] : 'narghaṃ Ms.

<sup>12</sup> bhu<yo> *em.* [m.c.] : bhuvi Ms. ['bhuyo' see BHSD. A mistake for 'uttarī/i' as S<sup>2</sup> is also possible: tt mistaken for bhu, and ri for vi]

<sup>a</sup> prāṇaṃ na hanyān na haret parasvaṃ mṛ<sub>(10b2)</sub>ṣā na bhāṣen na pibec ca madyaṃ parasya bhāryāṃ manasāpi necchet<sup>o</sup> svargga yad icchet<sup>o</sup> gr̥havat<sup>o</sup> praviṣṭaṃ || gr̥hīṇāṃ ca tāvat<sup>o</sup> śitavastradhārīṇāṃ agāraṇ cā<sub>(3)</sub>dhyāvasatām ime 'narghaṃ ato bhu<sup>o</sup> vipravrajitasya deśitā jinena śikṣā<sup>o</sup> padadharṃmadeśanā || 0 ||

srog chags mi gsod gzhan gyi nor mi 'phrog |  
 brdzun du mi smra chang yang mi btung zhing |  
 gzhan gyi chung ma yid la 'ang mi 'dod pa |  
 mtho ris gang 'dod khyim du 'jug pa bzhin | [6]

(Q279a4-5)

gos dkar gyon pa khyim pa rnams kyis ni | (271a2)  
 khyim gnas rnams kyi bslab pa 'di yin te |  
 rgyal bas de gang rab tu byung rnams kyi |  
 bslab gzhi'i chos ni rab tu bstan pa yin | [7] (Q279a5-6)

Were he not to take a life, were he not to take another's property,  
 were he not to lie nor to drink liquor,<sup>a</sup>  
 were he not to desire another's wife even in his mind,  
 he can aspire to enter heaven (as easily) as a house.<sup>b</sup>  
 [6]

Firstly to householders who wear white clothes  
 and inhabit a house, these are sinless (precepts).  
 Beyond this is the instruction on the law of moral precepts  
 instructed by the victor to the monks. [7]

<sup>a</sup> S<sup>2</sup> lists the abstention from sexual misconduct as the third here: *parasya dārān manasāpi nākramet*.

<sup>b</sup> T agrees with Ms.; cf. S<sup>2</sup>: *padeṣu śikṣeta imeṣu pañcaṣu*. 'he should practise these five precepts.'

§11<sup>a</sup> atha nandikopāsaka<sup>1</sup> imaṃ dharmaparyāyaṃ bhagavato 'ntikāc<sup>2</sup> chrutvā<sup>3</sup> hr̥ṣṭas tuṣṭa udagrāttamanāḥ<sup>4</sup> pramuditapṛītisaumanasyajātaḥ<sup>5</sup>, utthāyāsanād<sup>6</sup> bhagavataḥ pādaś śīrasā vanditvā, bhagavantam tripradakṣiṇīkr̥tya bhagavato bhāṣitam abhinandyānumodya<sup>7</sup> bhagavato<sup>8</sup> 'ntikāt prākṛāntaḥ. idam avocad bhagavān āttamanāḥ<sup>9</sup>. te ca<sup>10</sup> bhikṣavo<sup>11</sup> bhagavato bhāṣitam abhyanandann iti.

āryanandikapariṣcchāsūtraṃ tṛtīyaṃ samāptam.<sup>a</sup>

<sup>a</sup> S<sup>2</sup> 5a1-2: atha nandikopāsaka imaṃ dharmaparyāyaṃ bhagavato 'ntikāc chrutvā hr̥ṣṭa tuṣṭa udagraāttamānāḥ pramuditāḥ pṛītisaumanyasyajāta utthāyāsanā bhagavataḥ pādaś śīrasā vanditvā bhagavantam triḥ<sub>(5a2)</sub>pradakṣiṇīkr̥tya bhagavato bhāṣitam abhyanandyānumodya bhagavato 'ntikā<sup>⊙</sup>t<sub>⊔</sub> prākṛāntaḥ || idam avocad bhagavān āttamanā {nda} nandikopāsakaḥ pañcaśataparivāras te ca bhikṣavo bhagava<sub>(3)</sub>to bhāṣitam abhya{nda}nandann iti ||××|| nandikapariṣcchāsūtra samā<sup>⊙</sup>pta ||××||

<sup>1</sup> °opāsaka *em.* : °opāsakaḥ Ms.

<sup>2</sup> 'ntikāc *em.* : 'ntikāt<sup>0</sup> Ms.

<sup>3</sup> chrutvā *em.* : śrutvā Ms.

<sup>4</sup> °āttamanā<ḥ> *em.* : °āttamanā Ms.

<sup>5</sup> °jātaḥ *em.* : °jato Ms.

<sup>6</sup> utthā<yā>sanād *em.* : utthāsanāt<sup>0</sup> Ms.

<sup>7</sup> °ānumodya *em.* : °ā<na>numodya Ms.

<sup>8</sup> bhaga<va>to *em.* : bhagato Ms.

<sup>9</sup> āttamanāḥ *em.* : āttamanās Ms.

<sup>10</sup> te <ca> *em.* [cf. S<sup>2</sup>]: teṣaṃ Ms.

<sup>11</sup> bhikṣa{vaste}vo Ms.

<sup>a</sup> atha<sub>(10b4)</sub> nandikopāsakaḥ | imaṃ dharmapa<sup>⊙</sup>ryāyaṃ bhagavato 'ntikāt<sup>0</sup> śrutvā hr̥ṣṭa<sup>⊙</sup>s tuṣṭa udagrāttamanā pramudita<sub>(6)</sub>pṛītisaumanasyajato utthāsa<sup>⊙</sup>nāt<sup>0</sup> bhagavataḥ pādaś śīrasā vandi<sup>⊙</sup>tvā bhagavantam tripradakṣiṇīkr̥tya <sub>(6)</sub>bhagavato bhāṣitam abhinandyā<na>nu<sup>⊙</sup>modya bhagato 'ntikāt<sup>0</sup> prākṛāntaḥ || <sup>⊙</sup> || idam avocad bhagavān āttamanā<sub>(7)</sub>s teṣaṃ bhikṣa{vaste}vo bhagavato bhāṣitam abhyanandann iti ||×××|| āryanandikapariṣcchāsūtraṃ tṛtīyaṃ samāptam ||



§11 de nas dge bsnyen dga' ba can bcom ldan 'das la chos kyī rnam grangs 'di thos nas dga' zhing mgu la yi rangs<sup>1</sup> te | rab tu dga' <sup>(271a3)</sup>ba dang | bde ba dang | yid bde ba skyes<sup>2</sup> nas stan las langs te | bcom ldan 'das kyī zhabs la mgo bos phyag 'tshal te | bcom ldan 'das la lan gsum bskor ba byas nas | bcom ldan 'das kyīs bka' stsal pa la mngon par dga' nas rjes su yi rangs<sup>3</sup> <sup>(4)</sup>te bcom ldan 'das kyī spyān snga nas song ngo | bcom ldan 'das kyīs de skad ces bka' stsal pa dang | dge slong de dag yi rangs<sup>4</sup> te | bcom ldan 'das kyīs gsungs pa la mngon par bstod do | 'phags pa dga' ba can gyī mdo rdzogs so || <sup>(Q279a6-b1)</sup>

§11 <sup>(736c16-18)</sup>是時難提優婆塞，及五百清信士諸天世人，四輩之眾，聞佛所說，畢命受持，頭面遶竟，踊悅而去。

§11 Then having heard this discourse in the presence of the Blessed One, the layman Nandika was joyful, pleased, excited, transported with joy, and inspired with rapture, gladness and cheerfulness. Arising from his seat, he bowed his head to the feet of the Blessed One, and went round him from left to right three times. Pleased and delighted with what the Blessed One said, he left the Blessed One's presence. Thus said the benevolent<sup>a</sup> Blessed One. Those monks rejoiced in what the Blessed One said.

The third sūtra, The inquiry of Nandika, is complete.

<sup>1</sup> yi rangs D : yid rangs Q

<sup>2</sup> skyes D : bskeyes Q

<sup>3</sup> yi rangs D : yid rangs Q

<sup>4</sup> yi rangs D : yid rangs Q

<sup>a</sup> Ms.: āttamanās, i.e. m.sg. referring to the bhagavān. Cf. S<sup>2</sup>: *idam avocad bhagavān āttamanā {nda} nandikopāsakaḥ pañcaśataparivāras te ca bhikṣavo ...* Here S<sup>2</sup> has Nandikopāsaka which can also be the person who āttamanā(h). Only this does not make sense for he has already left.

For the problems concerning the concluding sentence and the possible reading of āttamana, see Sūtra 15, §5, fn.; also Sūtra 5, §14 for 'benevolent'.



#### **4. Kāśyapaparipṛcchāsūtra**

### **Primary source**

Ms      Kāśyapaparipṛcchāsūtra. The fourth sūtra in this Potala Sanskrit manuscript collection, 10b7-13a2.

## **Critical Edition**

#### 4. Kāśyapaparipṛcchāsūtra

<sup>aa</sup>śāstāraṃ pṛcchate bhikṣuḥ kāśyapaḥ śākyanandanam<sup>1</sup> |  
praśno 'sti kiṃ nātha pāpam āryāṇām<sup>2</sup> ādhipatyake || [1]

<sup>β3</sup>kāśyapasyāgrataḥ śāstā<sup>4</sup> bhāṣate lokanāyakaḥ |  
śṛṇu kāśyapa bhikṣūṇāṃ <sup>†</sup>śatimāyādhīpatyakam || [2]

<sup>γ</sup>cāturdiśasya<sup>6</sup> saṃghasya yo 'dhipatyam<sup>7</sup> samīhate |  
sa bhikṣuḥ pacyate pāpī narake kalpaviṃśatim<sup>8</sup> || [3]

<sup>δ</sup>tataś cyutaḥ saṃmūḍhātmā<sup>9</sup> pretayoniṣu jāyate |  
purīṣabhakṣaṇe<sup>10</sup> yuktaś<sup>11</sup> tiṣṭhate kalpakotibhiḥ || [4]

<sup>a</sup> All Anuṣṭubh metre.

<sup>1</sup> °nandanam *em.* : °nandanah Ms.

<sup>2</sup> āryāṇām Ms.

<sup>3</sup> {kā}kāśyapasyā° Ms.

<sup>4</sup> śāstā{raṃ} Ms.

<sup>5</sup> śatimāyā°; *unsolved question; no convincing possibility available.*

<sup>6</sup> cāturdiśasya *em.* : cāturdd{i}aśāya Ms.

<sup>7</sup> <'>dhipatyam *em.* : dhipatyam Ms.

<sup>8</sup> °viṃśatim *em.* : °viṃśatiḥ Ms.

<sup>9</sup> sa<m>mūḍhā° *em.* : samūḍhā° Ms.

<sup>10</sup> °bhakṣaṇe *em.* : °bhakṣaṇo Ms.

<sup>11</sup> yuktaś *em.* : yuktaḥ Ms.

<sup>α</sup> śāstā<sub>(10b8)</sub>raṃ pṛcchate bhikṣuḥ kāśyapaḥ śākyanandanah | praśno  
'sti x||xxx|| kin nātha pāpam āryāṇām ādhipatyake ||

<sup>β</sup> {kā}kāśyapa||xxx||syāgra<sub>(11a)</sub>taḥ śāstā{raṃ} bhāṣate lokanāyakaḥ |  
śṛṇu kāśyapa bhikṣūṇāṃ śatimāyādhīpatyakam ||

<sup>γ</sup> cāturdd{i}aśāya saṃghasya yo dhipatyam samīhate | sa bhikṣuḥ  
<sub>(11a2)</sub>pacyate pāpī narake kalpaviṃśatiḥ ||

<sup>δ</sup> tataś cyutaḥ saṃmūḍhātmā pretayoniṣu jāyate | purīṣabhakṣaṇo  
yuktaḥ tiṣṭhate kalpakotibhiḥ ||

#### 4. The inquiry of Kāśyapa

The monk Kāśyapa asked the Teacher,  
the Joy of the Śākya clan —  
I have a question: What, Lord, is the transgression  
in asserting supremacy over the honourable ones? [1]

In front of Kāśyapa, the Teacher,  
the Leader of the World, spoke —  
Listen, Kāśyapa, about †...<sup>a</sup> supremacy  
over the monks. [2]

The monk who endeavours to gain supremacy over  
the Buddhist order of the four regions,  
is a transgressor [and] will be roasted  
in hell for twenty *kalpas*. [3]

Having passed away from there, the foolish soul  
will be born in the realms of hungry ghosts.  
He shall stay engaged in eating excrement  
for ten million *kalpas*. [4]

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<sup>a</sup> Problematic reading. The structure and content of v.2cd is parallel to v.1cd as expected. Here ‘*bhikṣūñām*’ (v.2c) is parallel to/substituted for ‘*āryāñām*’ in v.1c; *ādhipatyake* (v.1d) is repeated as ‘*ādhipatyakam*’ (v.2d). ‘*Pāpam*’ in v.1c calls for consideration, as the reading here may be synonymous with ‘*pāpam*’ or negative like ‘*śaṭha*’ (‘false, wicked’) etc. The negative meaning in this problematic reading is also supported by the whole content of the sūtra. The second and third syllables of the word in v.2d should comply with the metre, i.e. not start with × ~ ~. Still, a parallel text would be more convincing in solving the problems here.

<sup>α</sup>ya<sup>1</sup> icchen<sup>2</sup> nirayaṃ gantum<sup>3</sup> bhikṣuḥ<sup>4</sup> śikṣāvyavasthitaḥ |  
 ādhipatyam prakurvīta kṣaṇam ekaṃ jinālaye || [5]  
<sup>β</sup>āryāṇām bahulīyānām<sup>5</sup> svāmitvam yaḥ prakurvate |  
 krīḍate narakāraṇye sahasrakṣṇapannagaiḥ<sup>6</sup> || [6]  
<sup>γ</sup>antyo naraṇām<sup>7</sup> caṇḍālaḥ strīnām<sup>8</sup> veśyāhitāntimā<sup>8</sup> |  
 \*ḍṛtayāpyo<sup>9</sup> ~<sup>10</sup> bhikṣūṇām āryāṇām yo 'dhipatyakaḥ<sup>11</sup> ||  
 [7]  
<sup>δ</sup>asaṃsprṣyo na<sup>12</sup> saṃbhāṣyo na vandyah sa upāsakaiḥ |  
 kṛpayā tasya<sup>13</sup> pāpasya dātavyam piṇḍam ekataḥ || [8]

<sup>a</sup> ma-vipulā.

- <sup>1</sup> [Ya is somewhat uncertain by the script ~~as~~, but is suggested from the grammatical structure.]  
<sup>2</sup> icche<n> em. [double -nn- is easily mistaken for one -n- in this Ms.] : icche Ms.  
<sup>3</sup> gantu<m> em. : gantu Ms.  
<sup>4</sup> bhikṣu<ḥ> em. : bhikṣu Ms.  
<sup>5</sup> [for MIA -iya < -ika, see PāliGr(O) §14.2]  
<sup>6</sup> sahasra° em. : sahasraṃ Ms.  
<sup>7</sup> naraṇām em. : naraṇām Ms.  
<sup>8</sup> veśyā° em. : vesyā° Ms.  
<sup>9</sup> °yāpyo em. [tentatively!] : °yāpyanyo Ms.  
<sup>10</sup> [a short syllable is needed here]  
<sup>11</sup> <'>dhipatyakaḥ em. [m.c. for ādhipatyakaḥ] : yo dhipatyakaḥ Ms.  
<sup>12</sup> na em. [m.c.] : nāpi Ms.  
<sup>13</sup> tasya em. : ta tasya Ms.

<sup>α</sup> (11a3)ya icche nirayaṃ gantu bhikṣu śikṣāvyavasthitaḥ | ādhipa-  
 tyam prakurvīta kṣaṇa°m ekaṃ jinālaye ||  
<sup>β</sup> āryāṇām bahu(4)līyānām svāmitvam yaḥ prakurvate ° krīḍate na-  
 rakāraṇye sahasraṃ kṣṇapanna°gaiḥ ||  
<sup>γ</sup> antyo naraṇām caṇḍālaḥ strī(11a5)nām vesyāhitāntimā ḍṛtayā°py-  
 anyo bhikṣūṇām āryāṇām yo dhi°patyakaḥ ||  
<sup>δ</sup> asaṃsprṣyo nāpi saṃbhā(6)ṣyo na vandyah sa upāsakaiḥ | kṛ°payā  
 ta tasya pāpasya dātavyam piṇḍam e°kataḥ ||



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A monk who is separated from the precepts,  
 would like to go to hell,  
 if he would gain supremacy  
 in a place of the Jina for one second. [5]

He who lords  
 over many of the honourable ones,  
 [shall] disport himself in the wilderness of hells  
 with a thousand black snakes. [6]

The Caṇḍāla (an outcast) is the lowest of men;  
 The courtesan is the last of the unfortunate ones among  
 women.

He who assumes supremacy over the honourable ones  
 is \*to be ostracised from those respected of monks. [7]

He is neither to be contacted nor to be spoken to,  
 nor to be respected by lay followers.  
 Out of pity, a morsel of food is all that<sup>a</sup>  
 should be given to this transgressor. [8]

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<sup>a</sup> *Ekataḥ*: its meaning or reference is uncertain.

°yas tv enaṃ<sup>1</sup> \*dhakṣyate<sup>2</sup> pāpam upānantaryakāriṇam |  
yo 'pi<sup>3</sup> hīnātīdīnaś ca nīcayoniṣu jāyate || [9]

β ayoguḍavataḥ<sup>4</sup> pāpī śāstuh saṃghādhipatyakaḥ<sup>5</sup> |  
adhas tv ekā gatis tasya †gatiṭā<sup>6</sup> narakārṇave || [10]

γ bodhicittānvitānām tu bhikṣūṇām śīlaśīlinām |  
sacetāḥ kaḥ kṣitau teṣām<sup>7</sup> ādhipatyam prakurvate || [11]

δ sadevakasya lokasya vandanīyo gaṇottamaḥ |  
jaṅgamaṃ stūpam āsādyā yāti lokaparāṅgatim<sup>8</sup> || [12]

ε<sup>ea</sup> yāvat puṇyamayāḥ<sup>9</sup> stūpāḥ kṣitau tiṣṭhanti<sup>10</sup> jaṅgamāḥ |  
tāvat sadevake loke śāsanam pūjyate muneḥ || [13]

<sup>a</sup> vv.11-13, cf. Kāraṇḍ(M) 152 (= Kāraṇḍ(LC) 141,5):

sa dharmabhāṇaka[s] tathāgatasamo  
draṣṭavya jaṅgamastūpeva draṣṭavya ||  
puṇyakūṭa iva draṣṭavyaḥ |  
sarvvatīrthe Gaṃgaiva draṣṭavyaḥ |

<sup>1</sup> enaṃ *em.* [pron. acc. required] : einaṃ Ms.

<sup>2</sup> dhakṣyate *em.* [tentatively! 'kṣ' can be mistaken for 'hu' in the Ms.; -te m.c., cf. BHS §3.60] : dhahute Ms.

<sup>3</sup> <'>pi *em.* : pi Ms.

<sup>4</sup> °vata<ḥ> *em.* : °vata Ms.

<sup>5</sup> °ādhipatyakaḥ *em.* : °ādhipātyakaḥ Ms.

<sup>6</sup> [No possible solution]

śaditā ? ś/g and d/t can be mistaken. See further f.p.

<sup>7</sup> teṣā{ṃ}m Ms.

<sup>8</sup> loka° *em.* : lokaḥ Ms.

<sup>9</sup> °mayā<ḥ> *em.* : °mayā Ms.

<sup>10</sup> tiṣṭha<n>ti *em.* : tiṣṭhati Ms.

<sup>a</sup> yas tv ainaṃ dhahute pāpam upā<sub>(11a7)</sub>nantaryakāriṇam | yo pi hīnā-  
tidīnaś ca nīcayoniṣu jāyate ||

β ayoguḍavata pāpī śāstuh saṃghādhipātyakaḥ | adhas tv ekā gatis  
tasya gati<sub>(6)</sub>tā narakārṇave ||

γ bodhicittānvitānām tu bhikṣūṇām śīlaśīlinām | sacetāḥ kaḥ kṣitau  
teṣā{ṃ}m ādhipatyam prakurvate ||

δ sadevakasya loka<sub>(11b)</sub>sya vandanīyo gaṇottamaḥ | jaṅgamaṃ stū-  
pam āsādyā yāti lokaḥ parāṅgatim ||

ε<sup>e</sup> yāvat<sup>0</sup> puṇyamayā stūpāḥ kṣitau tiṣṭhati jaṅgamāḥ | tāvat<sup>0</sup> sade-  
<sub>(11b2)</sub>vake loke śāsanam pūjyate mu~~XXXXXXXXXX~~neh ||

However, he who shall \*torture<sup>a</sup> this transgressor  
 who commits a secondary grave offence,<sup>b</sup>  
 and who is vile as well as most wretched,  
 will be reborn in a low birth place. [9]

The wicked one who asserts his supremacy over  
 the order of the Teacher will be crushed by an iron ball.  
 One rebirth for him  
 †... (will descend?)<sup>c</sup> to the ocean of hell. [10]

However, in the case of those monks who are habituated  
 to the precepts [and] have acquired the bodhicitta,  
 how on earth does an intelligent man  
 claim supremacy over them? [11]

The best among the flocks, worthy to be venerated  
 by the world and the gods,  
 he effects a living stūpa  
 and goes beyond the world. [12]

As long as the living stūpas which consist of merits  
 remain on the earth,  
 the teaching of the Sage  
 will be honoured in the world and by the gods. [13]

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<sup>a</sup> Cf. the pattern of v.17 and v.32.

<sup>b</sup> *Upānantaryakārin*. There are five *upānantaryakarma* corresponding to the five *ānantar(i)yakarma*. For the list of *upānantaryakarma*, see AKBh chap.IV v.106-107ab and Silk 2007: 262 (esp. fn.39) which further mentions the references of CittaviPr v.14 (p.2) and GuhyasaTPVy 46,24-47,2. For CittaviPr, see also Poussin 1931.

Cf. also v.15 below for further mention of *upānantaryakarma*.

<sup>c</sup> A verb meaning something like '(will) move, lead' might be expected here. -itā might be a periphrastic future in the 3rd person singular.

<sup>α</sup>sthāvarah pūjyate bhaktyā muneḥ stūpah<sup>1</sup> sadā budhaiḥ |  
jaṅgamastūpam āśritya nirvṛto<sup>2</sup> lokanāyakah || [14]

<sup>β</sup>yaḥ śāstur<sup>3</sup> jaṅgamastūpam śīlābharaṇabhūṣitam |  
bhinatti<sup>4</sup> mūḍhadhīḥ pāpī<sup>5</sup> †upānantaryakāriṇām<sup>6</sup> || [15]

<sup>γ</sup>kāyatrayam munīndrasya bibharti stūpajaṅgamah |  
sthānam<sup>7</sup> bhinatti pāpātmā bhuvanatrayavanditam || [16]

<sup>δ</sup>duḥśīlasyāpi yaḥ kuryād bhikṣor bandhanatāḍanam<sup>8a</sup> |  
pātyate puruṣaiḥ so 'pi<sup>9</sup> krakacair yamarākṣasaiḥ || [17]

<sup>a</sup> phrase expression cf. JM(H) i.79 (9.17ab) [see also Hartmann 2002: 321]:

ko vā vadham bandhanatāḍanam vā  
sutasya te rocyate narendra |

also SHT iii.73, 4a R3: rodh[ai]r bandhanatāḍanaś ca kalahaiḥ ...

<sup>1</sup> stūpa<ḥ> em. : sthūpa Ms.

<sup>2</sup> ni<r>vṛto em. : nivṛto Ms.

<sup>3</sup> śāstur em. : śāstuh Ms.

<sup>4</sup> bhinatti em. [cf. v.16c below] : bhinabhi Ms.

<sup>5</sup> [metre required to ignore the sandhi?]

<sup>6</sup> \*kāriṇām [Ms. is problematic! See f.p. Cf. v.9; gen. pl. is the best possible solution I can think of.] : \*kāriṇaḥ

<sup>7</sup> sthāna<ṇ> em. [m.c.] : ksthāna Ms.

<sup>8</sup> \*tāḍanam em. : \*tālanaṃ Ms. [cf. MIA ḍ/ḷ/l, Norman 1994 §42; BHSG §2.46]

<sup>9</sup> <'>pi em. : pi Ms.

<sup>α</sup> sthāvarah pūjyate bhaktyā muneḥ sthū~~xxxxxxxx~~pa sadā budhaiḥ  
| jaṅgamastūpam āśritya<sub>(11b3)</sub> nivṛto lokanāyakah ||

<sup>β</sup> yaḥ śā<sup>⊙</sup>stuh jaṅgamastūpam śīlābharaṇabhūṣitam | <sup>⊙</sup> bhinabhi  
mūḍhadhīḥ pāpī upānantarya<sub>(11b4)</sub>kāriṇaḥ ||

<sup>γ</sup> kāyatrayam munīndrasya <sup>⊙</sup> bibharti stūpajaṅgamah | ksthāna  
bhinatti <sup>⊙</sup> pāpātmā bhuvanatrayavanditam ~~xx~~ ||

<sup>δ</sup> <sub>(11b5)</sub>duḥśīlasyāpi yaḥ kuryāt<sup>0</sup> bhikṣo<sup>⊙</sup>r bandhanatālanam pātyate  
puruṣaiḥ so <sup>⊙</sup> pi krakacair yamarākṣasaiḥ ~~xx~~ ||

The stationary stūpa of the Sage  
is always honoured by the intelligent ones with devotion.  
Having depended on the living stūpa  
the Leader of the World is emancipated. [14]

A fool who destroys  
the living stūpa of the Teacher which is adorned  
with the ornaments of moral behaviour  
is †(the wickedest among those who commit a secondary  
grave offence ?)†.<sup>a</sup> [15]

The living stūpa contains the threefold body of  
the Lord of the Sages.  
The wicked one destroys the place  
which is venerated by the triple world. [16]

The person who would fetter and beat  
even a monk of immoral conduct,  
will also be split  
by persons who are demons of Yama with saws. [17]

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<sup>a</sup> Tentative only! †*pāpī upānantaryakāriṇām*. If we read *upānantaryakāri*, same case as *pāpī* (cf. v.9 *pāpam upānantaryakāriṇam*), the metre does not scan.

<sup>α</sup>ātmano 'py<sup>1</sup> antike śāstrā<sup>2</sup> saṃghe dānaṃ praśaṃsitam<sup>3</sup> |  
dehi gautamasamghāya saṃghe dattaṃ mahatphalam<sup>4</sup> ||  
[18]

<sup>β</sup>lokatraye<sup>5</sup> 'pi<sup>6</sup> vandyo 'sau<sup>7</sup> mahāpuṇyahradaś<sup>α</sup> ca saḥ |  
gaṇāgrasya hi kas tasya prabhutvaṃ vāñchate<sup>8</sup> budhaḥ ||  
[19]

<sup>γ</sup>gaṇottamasya yaḥ pāpī sthātuṃ mūrdhni<sup>9</sup> samīhate |  
na cirāt<sup>10</sup> tasya pāpasya pāpāgnir dahate tanum<sup>11</sup> || [20]

<sup>δ</sup>ekasyāpi na kartavyaṃ prabhutvaṃ dhīmatā yateḥ |

<sup>a</sup> Cf. the expression in DafangkuangFHJ<sup>C2</sup> 352b16-20: 思惟彼福德大海，觀察彼福德虛空，趣彼福德聚，登彼福德山，攝彼福德藏，入彼福德淵，遊彼福德池，淨彼福德輪，見彼福德藏，入彼福德門，行彼福德道，修彼福德種。

<sup>1</sup> <'>py em. : py Ms.

<sup>2</sup> śāst<r>ā em. : śāstā Ms.

<sup>3</sup> praśaṃsitam em. : prasamśitam Ms.

<sup>4</sup> mahat° em. : mahata° Ms.

<sup>5</sup> lo{.. ..}ka° Ms.

<sup>6</sup> <'>pi em. : pi Ms.

<sup>7</sup> <'>sau em. : sau Ms.

<sup>8</sup> vāñchate em. : vāñcchate Ms.

<sup>9</sup> mū<r>dhni em. : mūddhni Ms.

<sup>10</sup> cirā<t> em. : cirā Ms.

<sup>11</sup> tanu<m> em. : tanuḥ Ms.

<sup>α</sup> (11b6)ātmano py antike śāstā saṃghe © dānaṃ prasamśitam | dehi gautamasamghā©ya saṃghe dattaṃ mahataphalam × ||

<sup>β</sup> lo(11b7){.. ..}katraye pi vandyo sau mahāpuṇyahradaś ca saḥ | gaṇāgrasya hi kas tasya prabhutvaṃ vāñcchate budhaḥ ||

<sup>γ</sup> gaṇottamasya yaḥ pāpī sthātuṃ mūddhni samī(11b8)hate | na cirā tasya pāpasya pāpāgnir ddahate tanuḥ ||

<sup>δ</sup> ekasyāpi na kartavyaṃ prabhutvaṃ dhīmatā yateḥ | cittapradūṣaṇād eva niyataṃ na<ra>kam (12a).rajet° ||

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In reference also to himself, the Teacher  
praised giving to the Buddhist order —  
Give to the order of Gautama!  
Giving to the order has great results. [18]

He is also to be saluted in the triple world,  
and he is a profound pool of merits.  
Which intelligent being wishes to dominate  
the foremost community? [19]

The transgressor who endeavours  
to place himself at the head of the highest community,  
the fire of sins will burn  
the body of this transgressor before long. [20]

A wise man should not even  
master over one ascetic<sup>a</sup>.  
From the mental corruption itself  
he would certainly \*go to hell. [21]

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<sup>a</sup> *yati*, 'an ascetic, devotee'.

<sup>a</sup>cittapradūṣaṇād eva niyataṃ narakaṃ<sup>1</sup> \*vrajet<sup>2</sup> || [21]  
<sup>ab</sup>sphuritasphuliṅganikaras<sup>3</sup> tejorāśīr yathā śikhī<sup>4</sup> |  
 tadvan matimatā dhyeyo bhikṣuḥ śīlānvitaḥ sadā || [22]  
<sup>β</sup>mānavaḥ<sup>5</sup> kupito hanti khadgenaikena<sup>6</sup> mānavam |  
 śīlavāñ<sup>7</sup> śāpakhadgena<sup>8</sup> hanti bhikṣur<sup>9</sup> jagattrayam<sup>10</sup> || [23]  
<sup>γ</sup>bhikṣuṃ saṃdūṣayed<sup>11</sup> yas tu śikṣāsadratnamaṇḍitam |  
 dahyate narake krandan kalpam ekaṃ sa kliṣṭadhīḥ || [24]

- <sup>a</sup> MKV 26,15-20: tathā hy anena mamāntike cittam pradūṣitam. ci-  
 ttapradūṣaṇād dhetoṛ evam iha [ke] satvāḥ kāyasya bhedāt paraṃ  
 maraṇād apāyadurgatyavīcau narakeṣūpapadyante. ....velāyāṃ gā-  
 thām bhāṣate sma.  
 praduṣṭacittam dṛṣṭvaiva ekatyam iha pudgalam  
 etam arthaṃ vyākārṣic chāstā bhikṣugaṇāntike.  
<sup>b</sup> cf. MJM 610, v.258c (JM-H(H) 48, v.26c): tavāpy aśanyā sphurita-  
 sphuliṅgayā...  
 MaitrakA 42, v.34b: hutāśane visphuritasphuliṅge |

- <sup>1</sup> na<ra>kaṃ Ms.  
<sup>2</sup> <v>rajet *em.* [tentatively] : .rajet<sup>0</sup> Ms.  
<sup>3</sup> {sthū}sphurita<sup>0</sup> Ms.  
<sup>4</sup> śikhī *em.* : śikhi Ms.  
<sup>5</sup> mānava<ḥ> Ms.  
<sup>6</sup> khadgenai<sup>0</sup> *em.* : khadgenai<sup>0</sup> Ms.  
<sup>7</sup> śīlavāñ *em.* : śīlavān<sup>0</sup> Ms.  
<sup>8</sup> \*khadgena *em.* : \*khadgena Ms.  
<sup>9</sup> bhikṣu<r> *em.* : bhikṣu Ms.  
<sup>10</sup> jaga<t><sup>0</sup> *em.* : jaga<sup>0</sup> Ms.  
<sup>11</sup> saṃdūṣayed *em.* : saṃdūṣayet<sup>0</sup> Ms.

- <sup>α</sup> {sthū}sphuritasphuliṅganikaras tejorāśīr yathā śikhi tadvan mati-  
 matā dhyeyo bhikṣuḥ śīlānvitaḥ sadā ||  
<sup>β</sup> mānava<ḥ> kupito hanti <sup>(12a2)</sup>khadgenaikena mānavam | śīlavān<sup>0</sup> śā-  
 pakhadgena hanti bhikṣu jagattrayam ||  
<sup>γ</sup> bhikṣuṃ saṃdūṣayet<sup>0</sup> yas tu śikṣāsadratnamaṇḍitam | dahyate na-  
 rake kra<sup>(12a3)</sup>ndan<sup>0</sup> kalpam ekaṃ sa kliṣṭadhīḥ ×× || ©



Being like a fire<sup>a</sup> with a fountain<sup>b</sup> of glittering sparks  
[and] a display<sup>c</sup> of splendour,  
a monk possessed of moral behaviour should likewise  
always be considered as by the wise. [22]

When provoked a man destroys  
a man with a single sword;  
a monk imbued with moral behaviour destroys  
the three worlds with the sword of curses<sup>d</sup>. [23]

However, he with an afflicted mind  
who should be malicious to a monk  
who is adorned with the true gem of precepts,  
shall burn lamenting in hell for one *kalpa*. [24]

<sup>a</sup> The analogy to fire, similar to the heat of *tapas*, cf. v.23 fn.

<sup>b</sup> Lit. 'a mass; an abundance'. Here I use 'fountain'; the word has the meaning of 'a mass' and the notion of moving like 'sparks'.

<sup>c</sup> Lit. also 'a quantity'.

<sup>d</sup> *Śāpa*, 'curse'; a word here bearing more a brahmanical concept than a Buddhist one. To facilitate the understanding of the concept, the following is a quotation from Slaje 1998, p.41 (= Mahābhārata 13,6,41):

"*taponiyamasamyuktā munayaḥ saṁśitavratāḥ |*  
*kiṁ te daivabalāc chāpam utsrjante, na karmaṇā || 41 ||*

(41) The sages, endowed with austerities and self-restrictions, firmly adhering to [their] vows, do they perhaps utter [their] curse[s] through 'divine power', or rather by an activity [of their own]?"

[a note on c pada]: "*śāpa* — for the substantial, unfailing nature of a curse — the Brahmins' weapons (*vāg-astra*) — produced by *tapas*, cp. Hara 1970: 67f, 71; Hara 1975: 156f."

α†<sup>a</sup>bhinnaśīlo 'yaṃ bhikṣur bhāṣate ko 'tra sāhasīlavaś ca-  
turvidhaḥ prokto muneś cūtaphalopamaḥ ||† [25]

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<sup>a</sup> [Unsolved text. No way to scan it as Anuṣṭubh is expected. Therefore the original diplomatic text is listed here rather than the critical edition. Further parallel text is required. Cf. note f.p.]

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<sup>α</sup> bhinnaśīlo 'yaṃ bhikṣur bhāṣate ko © 'tra sāhasīlavaś caturvidhaḥ  
pro<sub>(12a4)</sub>kto muneś cūtaphalopamaḥ \*\* || ©

<sup>a†</sup>How can one be clear<sup>b</sup> (about) the four kinds of monks,

<sup>a</sup> Tentative translation only!

Cf. partially parallel verse preserved in Chinese Dazhuangyanlun-jing 303a8-21 (大莊嚴論經; for this work, see KalMaṇḍ and Przy-luski 1930): 云何知其行 佛說菴羅果 喻於四種人 唯善丈夫者... “How to distinguish their behaviour? The Buddha likens four kinds of people (monks) to mango fruit...” The quotation of the “Buddha’s saying” (*prokto muneś cūtaphalopa-maḥ*) can be found in two Chinese Mahāparinirvāṇa sūtras: MPS<sup>C1</sup> 400c27-401a1 (MPS<sup>C2</sup> 641b21-22): 迦葉菩薩白佛言：眾僧之中有四種人，如菴羅果生熟難知，破戒持戒云何可識？“Kāśyapa bodhisattva said to the Buddha: ‘there are four kinds of monks among the Saṃgha: [categorised by] those who have violated their moral behaviour and those who have maintained it. Like the mango fruit it is difficult to distinguish the ripe from the unripe, so how to distinguish the monks?’”

For the four kinds of mango, MPS<sup>C1</sup>-yiji (683c2-6) explains: “ripe inside unripe outside; ripe outside unripe inside; unripe inside and outside; ripe inside and outside. The four kinds of people explain likewise the pure and the impure ones.” (迦葉下復領解讚嘆，請中初言眾僧之中有四種人，法說明濫，內熟外生，外熟內生，內外俱生，內外俱熟，是四種人，如菴羅果，喻說明濫，破戒持戒云何可識請佛教示) This illustration of the four kinds of mangos can also be found in Suhṛl v.20 (without mentioning four kinds of monks):

*janānām tvāmrāphalamiva pakvamaṣakve pakve 'pakvatulyam ca |  
apakve 'pakvaṃ tathā pakve pakvamiva bhāti cāturvidhyam || 20 ||*

Concerning the *bhinnaśīla* and *śīlavat* monks, MPS<sup>C1</sup> (400c15f.) and MPS<sup>C2</sup> (640c11f.) refer to *śīlavat* as the kind of monks who (as *pakve 'pakvam*), being a *dharmapāla* bodhisattva (護法菩薩), take and keep eight kinds of impurities (八種不淨之物) in order to deal with bad monks, to make the pure saṃgha in peace and to propagate the Mahāyāna sūtras to benefit human beings and the gods. These monks, although they appear to be slow in *śīla* (於戒緩) [because of keeping the eight impurities], do not lose their [most important] fundamental *śīla*, i.e. the resolution to Mahāyāna (cf. v.11a *bodhicitānṛita*). Only ‘being slow in (Mahā)yāna’ can be said to be slow, not in *śīla*, for the monks can purify themselves by repentance because they are not conceited. They actually protect the right *dharma* (*saddharma*) and bathe (purify) themselves with the water of Mahāyāna.

<sup>aa</sup>saṃvedyātmanah śīlaṃ na praduṣyo yatibudhaiḥ<sup>1</sup> |  
duḥśīlo 'pi<sup>2</sup> na vaktavyaḥ śīlasarvajñagocaram || [26]

<sup>β</sup>grhītabodhicittasya<sup>3</sup> ratnatrayagatasya ca ||  
cittaṃ na dūṣayet prājño<sup>4</sup> yadīcchet siddhim ātmanah ||  
[27]

<sup>γ</sup>bhikṣur yadi bhavet satyaṃ śikṣāsaṃvarasambhūtaḥ |  
cittotpādaṃ kathaṃ kuryād<sup>5</sup> yatīnāṃ<sup>6</sup> tu virūpakam || [28]

<sup>δ</sup>na praduṣyaṃ yatīnāṃ<sup>7</sup> tu cittaṃ śreyo'rthinā sadā |  
manyuḥ śīlavataḥ<sup>8</sup> kṣipraṃ trailokyam api nirdahet<sup>9</sup> || [29]

<sup>ε</sup>kurvanty anugrahaṃ tuṣṭā ruṣṭāḥ<sup>10</sup> śāpair bhayāvahāḥ |

<sup>a</sup> a pada: sub-metrical

<sup>b</sup> Cf. partial parallel in KalDruA 270:

kadācit kupito ruṣṭeḥ saṃkleśādhīracetanah |  
śāpāsaniprahāreṇa loke 'narthaṃ kariṣyati || 87 ||

<sup>1</sup> [(ya)ti- should be scanned as long, m.c., cf. BHSG §§3.16-19]

<sup>2</sup> <'>pi em. : pi Ms.

<sup>3</sup> grhīta° em. : grhītaṃ Ms.

<sup>4</sup> prājño em. : prājñaḥ Ms.

<sup>5</sup> kuryād em. : kuryāt° Ms.

<sup>6</sup> yatīnāṃ em. : yatīnā{ṃ}n Ms.

<sup>7</sup> yatīnāṃ em. : yatīnān Ms.

<sup>8</sup> śīlavataḥ em. : śīlavatā Ms.

<sup>9</sup> nirddahet{e}° Ms.

<sup>10</sup> ruṣṭā<ḥ> em. : ruṣṭā Ms.

<sup>α</sup> saṃvedyātmanah śīlaṃ na praduṣyo yati°budhaiḥ | duḥśīlo pi na  
vaktavyaḥ <sup>(12a5)</sup>śīlasarvajñagocaram ||

<sup>β</sup> grhītaṃ bo°dhicittasya ratnatrayagatasya ca || cittaṃ na ° dūṣa-  
yet° prājñaḥ yadīcchet siddhi<sup>(12a6)</sup>m ātmanah ||

<sup>γ</sup> bhikṣur yadi bhavet° sa°tyaṃ śikṣāsaṃvarasambhūtaḥ | citto°t-  
pādaṃ kathaṃ kuryāt° yatīnā{ṃ}n tu <sup>(12a7)</sup>virūpakam ||

<sup>δ</sup> na praduṣyaṃ yatīnān tu cittaṃ śreyo'rthinā sadā | manyuḥ śīla-  
vatā kṣipraṃ trailokyam api nirddahet{e}° ||

<sup>ε</sup> kurvanty anugrahaṃ tuṣṭā <sup>(12a8)</sup>ruṣṭā śāpair bhayāvahāḥ | tasmāt°  
śreyo'rthibhiḥ sadbhiḥ nityaṃ pūjyās tapaśvinaḥ ||

the immoral monk and his company, the moral monk?  
 The simile of the fruit of a mango tree  
 was spoken by the Sage.† [25]

†Having made known his own moral conduct,<sup>a</sup>  
 he should not be blamed by the intelligent ones among  
 the ascetics.

But he who has immoral conduct should not be told of  
 the domain of virtue and omniscience. [26]

An intelligent man should not irritate the mind  
 of he who has obtained the resolution to enlightenment  
 and is among the triple gems,  
 if he desires the accomplishment for himself. [27]

If a monk would be truly accomplished  
 with precepts and observances,  
 how could he produce a  
 resolution unfit for ascetics? [28]

The mind of the ascetics is never to be irritated  
 by the one who aspires to bliss.  
 The wrath of the well-behaved one  
 could quickly burn even the triple worlds. [29]

They do a favour when pleased,  
 they bring peril with their curses when offended,<sup>b</sup>

---

The *bhinnaśīla* are the monks who violate the moral behaviour [like *upānantaryakarma* (vv.9; 15) by *bhikṣūñām ādhipatyaka* in this sūtra] but do not repent because of their pride [cf. v.20ab: *sthātum mūrdhni samīhate*]. These monks are [*pakvamaṣakve*] the true *bhinnaśīla* monks.

<sup>b</sup> Read '*bhāṣate*' rather than '*bhāṣate*', cf. Danzhuangyanlunjing (知) and MPS<sup>C1</sup> (識), MPS<sup>C2</sup> (識).

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<sup>a</sup> The meaning is not fully understood.

<sup>b</sup> Cf. Bronkhorst 1985: 164 & fn.7: "The 'ability to curse and bestow

tasmāc chreyo'rthibhiḥ<sup>1</sup> sadbhir<sup>2</sup> nityaṃ pūjyās tapasvinaḥ || [30]

<sup>α</sup>mantrī mantrabalī tuṣṭaḥ karoty abhyudayaṃ kramāt |  
nimūlaṃ kupito hanti<sup>a</sup> acintyamantraśaktibhiḥ<sup>3</sup> || [31]

<sup>β</sup>bhikṣor <sup>4b</sup>vipannaśīlasyāpi kliṣṭadhīḥ † ~ - ~ × |<sup>c</sup>  
prabhutvaṃ kurute bhikṣuḥ kṛṣṇasarpaḥ prajāyate || [32]

<sup>γ</sup>yojanaikaśataṃ grhyā<sup>5</sup> gatis<sup>6</sup> tasya pravartate |  
tīkṣṇair āyasiyais<sup>7</sup> tuṇḍair hanyate mūrdhni<sup>8</sup> vāyasaiḥ ||  
[33]

<sup>δ</sup>nityaṃ yat sravate<sup>9</sup> tasya pūyaṃ raktaṃ<sup>10</sup> ca śonitaṃ<sup>11</sup> |

<sup>a</sup> [Saṃdhi is not applied, m.c.]

<sup>b</sup> The expression can be found in Śikṣ(V) 64,19:  
vipannaśīlaś ca sa bhoti kṣipraṃ |  
doṣā amī karmarate bhavanti ||

<sup>c</sup> [Four syllables are missing in the first half verse.]

<sup>1</sup> tasmāc chreyo<sup>0</sup> em. : tasmāt<sup>0</sup> śreyo<sup>0</sup> Ms.

<sup>2</sup> sadbhir em. : sadbhiḥ Ms.

<sup>3</sup> °śaktibhiḥ em. [m.c.; instr.] : °śaktayaḥ Ms.

<sup>4</sup> vipa<n>na<sup>0</sup> em. : vipana<sup>0</sup> Ms.

<sup>5</sup> grhyā em. : grhya Ms.

<sup>6</sup> gati<s> em. : gati Ms.

<sup>7</sup> āyasiyais em. [m.c.; cf. Skt. āyasīya] : āyaseyais Ms.

<sup>8</sup> mū<r>dhni em. : mūddhni Ms.

<sup>9</sup> sravate em. : śravate Ms.

<sup>10</sup> °raktaṃ em. : raṣṭaṇ Ms.

<sup>11</sup> śonitaṃ em. : śonitaḥ Ms.

<sup>α</sup> mantrī mantrabalī tuṣṭaḥ karoty abhyudayaṃ kramāt<sup>0</sup> | <sup>(12b)</sup>nimūlaṃ kupito hanti acintyamantraśaktayaḥ ||

<sup>β</sup> bhikṣor vipanaśīlasyāpi kliṣṭadhīḥ | prabhutvaṃ kurute bhikṣuḥ kṛṣṇasarppaḥ prajāyate ||

<sup>γ</sup> yoja<sup>(12b2)</sup>naikaśataṃ grhya gati tasya pravarttate tīkṣṇair āyaseyais tuṇḍair hanyate mūddhni vāyasaiḥ ||

<sup>δ</sup> nityaṃ yat<sup>0</sup> śravate tasya pūyaṃ raṣṭaṇ ca śonitaḥ | karmma<sup>(12b3)</sup>-bhis tasya pāpasyāhāro 'syaiva © {..}kalpitaḥ ||

those practicing austerities are thus always to be revered  
by the good men who aspire to bliss. [30]

A *mantrin* who has power over *mantras* when pleased  
brings prosperity in due course;  
when offended, he destroys down to the root  
with the inconceivable powers of *mantra*.<sup>a</sup> [31]

A monk of afflicted mind †[....]  
[who] masters over a monk even of  
failed moral conduct  
will be reborn as a black snake. [32]

His rebirth, domesticated [as an animal],  
continues for one hundred [rounds of] courses.  
He is hurt on the head by birds  
with fiery iron beaks. [33]

His suppuration and red blood<sup>b</sup>  
which constantly issues forth  
is his very food [which is] fabricated from  
the deeds of this wicked person. [34]

---

favours' (*śāpānugrahasāmarthya*) is indeed enumerated among the  
'accomplishments' (*ṛddhi*) which can be attained, ..." "by a man  
who has long practised asceticism"; 165: "The *taijasa* body ... 'of  
which the essence is *tejas*'; it is for curses and favours' (... *śāpānu-  
grahaprayojanam*) ..."

The concept of both *śāpa* and *anugraha* can also be found in central  
Asian fragments, cf. Wille 2004: 387 & fn.146 (Sitātapatrā-text): *śā-  
pānugrahasamarthānām*.

For *śāpa*, see p.157, fn.d.

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<sup>a</sup> cf. v.30.

<sup>b</sup> *Pūyam* and *śoṇitam* are parts of the body; see a comparison list in  
SĀ<sup>c</sup>(G) 53.

karmābhis<sup>1</sup> tasya pāpasya<sup>2</sup> āhāro 'syaiva kalpitaḥ<sup>3</sup> || [34]  
<sup>a</sup>grhītaṁ<sup>4</sup> yena bodhyarthaṁ dhīmatā samvarāṣṭakam |  
 so 'pi<sup>5</sup> vandyah<sup>6</sup> sadā sadbhir<sup>7</sup> namas tasya na dūṣayet ||  
 [35]

<sup>β</sup>mato 'py<sup>8</sup> atronduroś cāpi śatrutvaṁ kurute 'tra yaḥ |  
 samāttāṅgo<sup>10</sup> bhaven nūnaṁ <sup>a</sup>sarvalokajugupsitaḥ<sup>11</sup> || [36]  
<sup>γ</sup>dagdhasyāpi ca kāyasya cittam<sup>12</sup> tu dūṣayed yadi |  
 savijñāne punaḥ<sup>13</sup> kāye yatim<sup>14</sup> naiva pradūṣayet || [37]

- <sup>a</sup> ViKN(T) 176: yajñāśālāyāṁ sarvalokajugupsito ...; Anavataptag(B) 135, v.117ab: durāgamo ca me nāma sarvalokajugupsitam |  
<sup>b</sup> Cf. Divy(C) 197,24-26 (Divy(V) 122,23-5): tasmāt tarhi te upālinn eva śikṣitavyam, yad dagdhassthūṇāyā api cittam na pradūṣayiṣyā-maḥ prāg eva savijñānake kāye |  
<sup>c</sup> Cf. KalDruA 287: dūṣayiṣyanti cittāni kecid dṛṣṭvaiva mām yatim | yad dhetor janāś caivaṁ bhramanti durgatiṣv api || 347 ||

- <sup>1</sup> [-ābhiḥ m.c., cf. BHSG §17.64; for all padas should not start with: × ~ ~]  
<sup>2</sup> pāpasya em. [no samdhi applied, m.c.] : pāpasyā° Ms.  
<sup>3</sup> {..}kalpitaḥ Ms.  
<sup>4</sup> grh{i}ītaṁ Ms.  
<sup>5</sup> <'>pi em. : pi Ms.  
<sup>6</sup> vandyah em. : vandyāḥ Ms.  
<sup>7</sup> sadbhir em. : sadbhiḥ Ms.  
<sup>8</sup> <'>py em. : pi Ms.  
<sup>9</sup> <a>tro° em. : tro° Ms.  
<sup>10</sup> °āṅgo em. : °āṅgā Ms.  
<sup>11</sup> °jugupsitaḥ em. [cf. expression in ViKN(T) etc.] : °yugapsitaḥ Ms.  
<sup>12</sup> cittam em. : cittan Ms.  
<sup>13</sup> puna<ḥ> Ms.  
<sup>14</sup> yatim em. : yatin Ms.

- <sup>α</sup> grh{i}ītaṁ yena bodhyarthaṁ © dhīmatā samvarāṣṭakam | so pi vandyā<sub>(12b4)</sub>ḥ sadā sadbhiḥ namas tasya na dūṣaye©t° ||  
<sup>β</sup> mato pi tronduroś cāpi śatru©tvaṁ kurute 'tra yaḥ | samāttāṅgā bha<sub>(12b5)</sub>ven nūnaṁ sarvalokayugapsitaḥ || ©  
<sup>γ</sup> dagdhasyāpi ca kāyasya cittan tu dūṣaye©d yadi savijñāne pu-na<ḥ> kāye yatī<sub>(12b6)</sub>n naiva pradūṣayet° ||



The wise one who has taken the eightfold observance  
for the purpose of enlightenment,  
should always be honoured by the good ones;  
he is to be saluted and should not be loathed. [35]

Even if a respected one makes a foe  
of a mere rat here at this time,  
he would certainly become detested by the whole world  
after having adopted<sup>a</sup> a body. [36]

Even if he would irritate the mind  
of this miserable body,<sup>b</sup>  
nevertheless in [this] body with rational understanding<sup>c</sup>  
he should not loathe an ascetic. [37]

---

<sup>a</sup> *Samātta*, see BHSD s.v.

<sup>b</sup> Cf. v.36a above: the rat (*unduru*).

<sup>c</sup> *Savijñāna*, here I follow the English rendering 'rational understanding' in Bhattacharya 1980, fn.11. For *savijñāna*, see Lacombe 1968; Malinar 1996: 218 fn.17; Hosoda 2004.

<sup>α</sup>duḥśīlāḥ krūrakarmāṇaḥ<sup>1</sup> pāpiṣṭhā nirayāvagāḥ<sup>2</sup> |  
 āryāṇām ādhipatyam<sup>3</sup> tu kariṣyanti kubhikṣavaḥ || [38]  
<sup>β</sup>kṣaṇam apy anuvartante ye <sup>4</sup>gaṇasyādhipatyakam |  
 bhikṣavas te 'pi<sup>5</sup> jāyante śvānayoniṃ<sup>6</sup> ca kāśyapa || [39]  
<sup>γ</sup>†ārya iṣṭasyopari satvasya isatvasya prati kāśyapa |  
 acchaṭāmātram ekan tu mā kasyāpi bhaven manaḥ ||†<sup>7</sup> [40]  
<sup>δ</sup>†bahulyatra kim uktena pāpaṃ saṃghādhipatyakaḥ |  
 upāyena hi muneḥ proktaṃ ānantaryasabhākramaiḥ ||†<sup>8</sup>  
 [41]  
<sup>ε</sup>alaṃ me nātha paryāptaṃ śrutvā saṃjāyate bhayaṃ |  
 sadevakena lokena vanditaṃ vākyam uttamam || [42]  
 kāśyapaparipṛcchāsūtraṃ caturthaṃ<sup>9</sup> samāptam ||

<sup>1</sup> krūra° *em.* : krura° Ms.

<sup>2</sup> °āvagāḥ *em.* [tentatively] : °ānagāḥ Ms.

<sup>3</sup> ādhipatyam *em.* : ādhipatyan Ms.

<sup>4</sup> gaṇa<syā°> *em.* [m.c.] : {ga}gaṇā{nuvarttante}nām Ms.

<sup>5</sup> <'>pi *em.* : pi Ms.

<sup>6</sup> °yoni<ṃ> *em.* : yoni Ms.

<sup>7</sup> [problematic. Only transliteration; no solution is offered here]

<sup>8</sup> [problematic. Only transliteration; no solution is offered here]

<sup>9</sup> caturtha<ṃ> *em.* : <caturtha> Ms.

<sup>α</sup> duḥśīlāḥ kru©rakarmmāṇaḥ pāpiṣṭhā nirayānagā©ḥ | āryāṇām  
 ādhipatyan tu kari<sup>(12b7)</sup>ṣyanti kubhikṣavaḥ ||

<sup>β</sup> kṣaṇam apy anuvarttante ye {ga}gaṇā{nuvarttante}nām ādhi-  
 patyakam | bhikṣavas te pi jāyante śvānayoni ca kāśyapa ||

<sup>γ</sup> ārya <sup>(12b8)</sup>iṣṭasyopari satvasya isatvasya prati kāśyapa | acchaṭāmā-  
 tram ekan tu mā kasyāpi bhaven manaḥ ||

<sup>δ</sup> bahulyatra kim uktena pāpaṃ saṃghā<sup>(13a)</sup>dhipa{tva}tyakaḥ | upā-  
 yena hi muneḥ proktaṃ ānantaryasabhākramaiḥ ||

<sup>ε</sup> alaṃ me nātha paryāptaṃ śrutvā saṃjāyate bhayaṃ sadevakena  
 lokena va<sup>(13a2)</sup>nditaṃ vākyam uttamam ||\*×|| kāśyapaparipṛcchāsū-  
 traṃ <caturtha> samāptaṃ ||\*×||

Those of immoral conduct, with ferocious deeds,  
the most wicked, descending to hells,  
the bad monks will claim  
supremacy over the honourable ones. [38]

Those monks who pursue supremacy  
over the [Buddhist] community even for a moment  
shall also be reborn  
in the womb of a dog, Kāśyapa! [39]

†<sup>a</sup> [40]

†<sup>b</sup> [41]

“Lord! It is enough for me. Having heard [of this]  
fear [of this *pāpa* etc.] has been generated [in me].”<sup>c</sup>  
The excellent words have been praised  
by the world together with gods. [42]

The fourth sūtra, the inquiry of the Kāśyapa, is complete.

- <sup>a</sup> Problematic text. The vocative of Kāśyapa shows that this is the (last) verse spoken by the Buddha. Ms. *īśatvasya* (possibly *īśatvasya*) *prati*, ‘oppose the supremacy’, which is coherent to the main subject. How to construe the rest is unclear. I cut and paste the manuscript below in the hope of receiving better suggestions:

॥ अथ (12b8) ॥ बुद्धिमानसिद्धिं तदा कदाचिद्विदुः ।  
अदुर्लभं विदुः कदाचिद्विदुः कदाचिद्विदुः ॥

- <sup>b</sup> Also problematic. This seems to be the verse spoken by the ‘reciter’. I also put the manuscript here:

कदाचिद्विदुः कदाचिद्विदुः (13a) विदुः कदाचिद्विदुः ।  
अथ विदुः कदाचिद्विदुः कदाचिद्विदुः ॥

- <sup>c</sup> The first half of the verse is spoken by Kāśyapa. The rest is by the reciter.



## **5. Anityatāsūtra**

### Primary Sources

- C Chinese translation by Fatian (法天): 佛說諸行有為經. Taishō vol.17, no.758.
- D Anityatāsūtra. Tibetan Derge edition. *Mi rtag pa nyid kyi mdo*. D 310, vol.72, sa, 155b5-157a5.
- K Anityatāsūtra. Kimura's edition. see Kimura 1985.
- Ms [= S<sup>1</sup>] Anityatāsūtra. The fifth sūtra in this Potala Sanskrit manuscript collection, 13a2-14b2.
- Q Anityatāsūtra. Tibetan Peking edition. *Mi rtag pa nyid kyi mdo*. Q 976, vol.39, shu, 165b3-167a2.
- S Anityatāsūtra. Tibetan sTog Palace edition in CDs. S 149, vol.67, ma, 293b2-296a1.
- S<sup>2</sup> Āryānityatāsūtra. Photostat copy of Sanskrit manuscript from CTTC (Box.112, no.5, pp.23-24). Luo Zhao's manuscript catalogue<sup>a</sup> describes as follows: "3 leaves, complete. 30 by 5.8 cm. Black ink, 6 lines, similar to Dhārikā script."
- S<sup>A</sup> Anityatāsūtra. Sanskrit manuscript kept in Société Asiatique, no.14(36) in Filliozat 1941-2.<sup>b</sup>
- S<sup>H</sup> Āryānityatāsūtra. Sanskrit manuscript of private collection, used and edited by M. B. Shakyā in Buddhist Himalaya, vol.1, no.1, pp.58-60.
- Y Anityatāsūtra. Yamada's edition, see Yamada 1972.

<sup>a</sup> About Luo Zhao's catalogue, see: PVin: xv f. This item is listed in *Potala Manuscript Catalogue: Tangyur*, vol.I: no.28, item i.

<sup>b</sup> My most sincere thanks to Jaqueline Filliozat for helping me in obtaining the manuscript.

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**Chinese Taishō recension sigla (cf. LPra 122)**

|    |                                    |
|----|------------------------------------|
| F  | first Fuzhou edition 福州 = Taishō 宮 |
| Kr | second Koryō 高麗藏                   |
| M  | Jingshan zang 徑山藏 = Taishō 明       |
| S  | Sixi 思溪 = Taishō 宋                 |
| Y  | Puning zang 普寧藏 = Taishō 元         |

**Note:**

D and Q disagree on several paragraphs. Both K and Y use only Q; thus do not address this problem. Here I use one more Tibetan source, the sTog palace edition, as the third witness. The main focus is placed on the Sanskrit edition, not a comprehensive Tibetan sigla.

K might not be aware of Y's edition, and his edition used one Sanskrit recension less than Y, the rest is the same. However, regarding the verses, he found useful parallels in *Dharmapada/Dhammapada* and some other works. K and Y might not notice that the main structure of the *Anitya-tāsūtra* is found to be parallel to Pāli sources (see §3, fn. and "Introduction": IV.5). Further discussion on the development of the sūtra will follow in Volume II.





## **Critical Edition**

## 5. Anityatāsūtra

§1<sup>a</sup> evaṃ mayā śrutam. ekasmin samaye bhagavān śrāvastyāṃ<sup>1</sup> viharati sma jetavane <sup>2</sup>nāthapiṇḍadasyārāme<sup>3</sup> mahatā bhikṣusaṃghena sārddham ardhatrāyodaśabhir bhikṣuśataiḥ<sup>4</sup>. tatra khalu bhagavān bhikṣūn<sup>5</sup> āmantrayate sma.<sup>a</sup>

<sup>a</sup> S<sup>2</sup>: <sup>(1b)</sup>namo buddhāya || evaṃ mayā śrutam ekasmin<sup>o</sup> samaye bhagavān<sup>o</sup> śrāvastyāṃ viharati sma jetavane anāthapiṇḍadasyārāme mahatā bhikṣusaṃghe sārddha<sup>(2)</sup>m arddhatrayodaśabhir bhikṣuśataiḥ | tatra khalu bha<sup>o</sup>gavān<sup>o</sup> bhikṣūn āmantrayate sma |

S<sup>Δ</sup>: <sup>(45a4)</sup>namaḥ sarvajñāya || evaṃ mayā śrutam ekasmin samaya bha<sup>(5)</sup>gavān śrāvastyāṃ viharati sma yetavane anāthapiṇḍadasyārāme mahatā bhikṣusaṃghena sārddham arddhatrayodaśabhibhikṣuśataiḥ | tatra khalu bhagavān bhikṣūn āmantrayate sma ||

S<sup>H</sup> 59,5-6: evaṃ mayā śrutam ekasmin samaye bhagavān śrāvastyāṃ viharati sma jetavane 'nāthapiṇḍadasyārāme mahatā bhikṣusaṃghena sārddham trayodaśabhir bhikṣuśataiḥ | tatra khalu bhagavān bhikṣūn āmantrayate sma ||

K p.98,§1: oṃ namaḥ sarvajñāya. evaṃ mayā śrutam ekasmin samaye Bhagavān Śrāvastyāṃ viharati sma. Jetavane 'nāthapiṇḍasyārāme mahatā bhikṣusaṃghena sārddham trayodaśabhir bhikṣuśataiḥ. tatra khalu Bhagavān bhikṣunām āmantrayate sma.

Y p.30-31: oṃ namaḥ sarvajñāya || evaṃ mayā śrutam, ekasmin samaye bhagavān Śrāvastyāṃ viharati sma Jetavane 'nāthapiṇḍasyārāme mahatā bhikṣusaṃghena sārddham ardhatrāyodaśabhir bhikṣuśataiḥ || tatra khalu bhagavān bhikṣūn āmantrayate sma |

<sup>1</sup> śrāva<s>tyāṃ *em.* [S<sup>2</sup>S<sup>Δ</sup>] : śrāva<...>tyāṃ Ms.

<sup>2</sup> <'>nāthapiṇḍadasyā° *em.* [S<sup>H</sup>] : {..} anāthapiṇḍadasyā° Ms.

<sup>3</sup> °ā<rā>me *em.* [S<sup>Δ</sup>] : °āme Ms.

<sup>4</sup> °śataiḥ *em.* : °śatais Ms.

<sup>5</sup> bhikṣūn *em.* [S<sup>2</sup>S<sup>Δ</sup>] : bhikṣuṇā° Ms.

<sup>a</sup> evaṃ mayā śrutam ekasmin<sup>o</sup> samaye bhagavān<sup>o</sup> śrāva<...>tyāṃ viharati <sup>(13a3)</sup>sma || jetavane {..} ||×××|| anā<sup>o</sup>thapiṇḍadasyā||×××||me mahatā <sup>o</sup> bhikṣusaṃghena sārddham arddhatrayodaśa<sup>(4)</sup>bhir bhikṣuśatais tatra khalu bhagavā<sup>o</sup>n<sup>o</sup> bhikṣuṇāmantrayate sma ||

(155b5) **rgya gar skad du | a ni<sup>1</sup> tya tā<sup>2</sup> sū tra<sup>3</sup> |**  
**bod skad du | mi rtag pa nyid kyi mdo |**

sangs rgyas dang byang chub sems dpa' thams cad la  
 phyag 'tshal lo |

§1 'di skad bdag gis thos pa dus gcig na | bcom ldan  
 'das<sup>4</sup> mnyan du yod pa na rgyal bu rgyal byed kyi tshal  
 (6) mgon med zas sbyin gyi kun dga' ra ba na bzhugs te | de  
 nas bcom ldan 'das kyis dge slong rnams la bka' stsal pa | 6

165b3-5) (S 293b,2-4)

### 佛說諸行有為經

§1 (600b6-13) 如是我聞，一時世尊在舍衛國祇樹給孤獨園，與  
 大苾芻眾千二百五十人俱，爾時世尊告苾芻眾言。

### On Impermanence

§1 Thus have I heard. Once the Blessed One stayed at  
 the Grove of Anāthapiṇḍada in the Jeta Wood in Śrāvastī,  
 together with a great company of one thousand two hun-  
 dred and fifty monks.<sup>a</sup> Then the Blessed One addressed the  
 monks —

<sup>1</sup> ni DQ : nid S

<sup>2</sup> tā D : om. QS

<sup>3</sup> tra DQ : tram S

<sup>4</sup> 'das DS : 'dab Q

<sup>a</sup> Tib omits the audience, as pointed out in Y: fn.5.

**§2<sup>a</sup>** <sup>a</sup>anityā bhikṣavaḥ sarvasaṃskārā<sup>1</sup> adhruvā anāśvāsikā vipariṇāmadharmāṇaḥ, yāvac ca bhikṣavaḥ sarvebhyaḥ sarvasaṃskārebhyo 'laṃ<sup>2</sup> nivartitum<sup>3</sup> alaṃ viraktum<sup>4</sup> alaṃ vimoktum sarveṣāṃ sattvānāṃ sarveṣāṃ prāṇināṃ sarveṣāṃ bhūtānāṃ maraṇāntaṃ<sup>5</sup> jīvitam maraṇaparyavasānam, nāsti jātasyāmarāṇam.<sup>bc</sup>

<sup>a</sup> Cf. AN.iv.100,6-9 (Sattasūriyasutta): aniccā bhikkhave saṅkhārā, adhuvā bhikkhave saṅkhārā, anassāsikā bhikkhave saṅkhārā, yāvañ c' idaṃ bhikkhave alaṃ eva sabbasaṅkhāresu nibbinditum alaṃ virajjitum alaṃ vimuccitum. *See further* DĀ(H) p.83,V7; SN.ii.191 (Vepullapabbatasutta); Divy(V) 129,1-2.

Cf. MPS §31.74 (also 48.14, 19.6): evaṃ anityā vāsiṣṭhāḥ sarvasaṃskārā evaṃ adhruvā evaṃ anāśvāsikā evaṃ vipariṇāmadharm(ā)ṇaḥ sarvasaṃskārā yāvad alaṃ eva sa(r)vasa(m)skār(e)bhyo nirvet(tu)m alaṃ viraktum alaṃ vimoktum ||

<sup>b</sup> Cf. MV iii.214,17 (217,10): alpakaṃ jīvitam gamanīyo saṃparāyaḥ nāsti jātasyāmarāṇam... also MSudS 38. AKV 465,13-15: yathoktaṃ bhagavatā alpakaṃ bhikṣavo manuṣyāṇāṃ jīvitam. gamanīyaḥ saṃparāyaḥ. caritavyaṃ kuśalaṃ. nāsti jātasyāmarāṇam iti.

<sup>c</sup> S<sup>2</sup>: anityā bhikṣavaḥ sarvasaṃskārā adhruvā anāśvāsikā vi<sub>(1b3)</sub>pariṇāmadharmāṇaḥ | tad yāvad bhikṣavaḥ sarveḥ bhyaḥ saṃskārebhyo 'laṃ nirvetum alaṃ viraktum alaṃ viktum | sarveṣāṃ satvānāṃ sarveṣāṃ bhūtā<sub>(4)</sub>nāṃ sarveṣāṃ prāṇināṃ maraṇāntaṃ hi jīvitam © maraṇaparyavasānam nāsti jātasyāmarāṇam ||

S<sup>A</sup>: anitā <sub>(6)</sub>bhikṣavaḥ sarvasaṃskārā adhruvā anāśvāsikā vipariṇāmadhamāṇaḥ | yad yāvat bhikṣavaḥ sarvebhyaḥ saṃskārebhyo

<sup>1</sup> °saṃskārā *em.* : °saṃskārāḥ Ms.

<sup>2</sup> 'laṃ *em.* : 'lan Ms.

<sup>3</sup> nivartitum *em.* [cf. S<sup>2</sup>; MPS; AN] : nivarttitaṃ Ms.

<sup>4</sup> <vi>raktum *em.* [cf. S<sup>2</sup>S<sup>A</sup>; MPS] : raktum Ms.

<sup>5</sup> °ānta<m> *em.* [cf. §4] : °ānta Ms.

<sup>a</sup> anityā © bhikṣavaḥ sarvasaṃskārāḥ adhruvā <sub>(13a5)</sub>anāśvāsikā vipariṇāmadha © rmmāṇaḥ | yāvac ca bhikṣavaḥ sarvebhyaḥ © sarvasaṃskārebhyo 'lan nivarttitaṃ <sub>(6)</sub>alaṃ raktum | alaṃ vimoktum sarveḥ ṣāṃ sattvānāṃ sarveṣāṃ prāṇināṃ sa © rveṣāṃ bhūtānāṃ maraṇānta jīvitam | <sub>(7)</sub>marāṇaparyavasānam | nāsti jātasyāmarāṇam |

§2 dge slong dag 'du byed thams cad mi rtag pa dang |  
 mi brtan pa dang | yid brtan du mi rung ba dang | yongs su  
 'gyur ba'i chos can te | dge <sup>(7)</sup>slong dag chog gis 'du byed  
 thams cad las sems zlog shig | dge slong dag ma chags pa  
 dang | ma zhen pa dang | rnam par grol bar gyis shig |  
 gang yang sems can thams cad dang | 'byung po thams cad  
 dang | srog chags thams cad kyi gson pa'i<sup>1</sup> mtha'<sup>2</sup> ni 'chi  
<sup>(156a)</sup>ba yin zhing mthar 'chi bar 'gyur ba ste | skyes nas 'chi  
 bar mi 'gyur ba med do | <sup>(Q 165b5-7) (S 293b,4-7)</sup>

§2 <sup>(600b13-17)</sup> 苾芻，一切行遷流，如幻不實，不得久住，無有  
 定相，是顛倒法，苾芻乃至一切行，垢盡無染，離一切垢，  
 一切眾生，乃至蠕動，及部多等，至壽命盡，決定殞滅，若  
 彼無生，即當無滅。

§2 Monks! All volitional formations are impermanent, uncertain, unsettling, and bearing the characteristic of transforming to the extent that, monks, it is fitting to desist from, be averse to,<sup>a</sup> be released from all volitional formations. The lives of all sentient beings, all animate creatures and all living beings end in death and terminate in death. The immortality of something that is born does not exist.

<sup>1</sup> gson pa'i DQ : gson po'i S

<sup>2</sup> mtha' QS : ma mtha' D

<sup>a</sup> *nivartitum* (Ms. *nivarttitam*; cf. S<sup>H</sup> *nirvartitum*) < *ni-*√*vṛt*. Pāli parallels, MPS (and cf. S<sup>2</sup>) read *nirvettum*, < *nir-*√*vid*, cf. SWTF s.v., BHSG p.230. Since *nivartitum* also makes sense, though maybe a later confusion, the reading of the Ms is preserved to show the development in the history of the textual transmission of this Ms, but corrected to the infinitive.

Tib. has two similar expressions here: *ma chags pa*, *ma zhen pa* 'does not desire, crave for'; the address 'monks' is also repeated.

§3<sup>a</sup> ye 'pi<sup>1</sup> te <sup>a2</sup>grhapatimahāśālakulā<sup>3</sup> brāhmaṇamahāśālakulāḥ<sup>4</sup> kṣatriyamahāśālakulā<sup>5</sup> ādhyā mahādhanā<sup>6</sup> mahābhogāḥ prabhūtajātarūparajatavittopakaraṇāḥ prabhūtadāsīdāsakarmakarapauruṣeyāḥ prabhūtamitrāmātyajñā-

'laṃ nirvatum alaṃ viraktam alaṃ vimoktum | sarveṣāṃ sattvā<sup>(45b)</sup> sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ āmaraṇāṃntar hi jīvita maraṇa paryavasānaṃ

S<sup>h</sup> 59,7-9: anityā bhikṣavaḥ sarvasaṃskārā adhruvā anāsvāsikā vipariṇāmadharmāṇaḥ | yad yāvat bhikṣavaḥ sarvebhyaḥ saṃskārebhyo 'laṃ nirvartitum alaṃ viraktam alaṃ vimoktum | sarveṣāṃ sattvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ āmaraṇānta hi jīvita maraṇa paryavasānaṃ nāsti jātasyāmaraṇaṃ |

K p.98,§2: anityā bhikṣavaḥ sarvasaṃskārā adhruvā anāsvāsikā vipariṇāmadharmāṇaḥ yad yāvad bhikṣavaḥ sacet yaḥ saṃskārety alaṃ nirvatum alaṃ viraktum alaṃ vimoktum, sarveṣāṃ sattvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ ca.

Y p.31,3-8: anityatā bhikṣavaḥ sarvasaṃskārā adhruvā anāsvāsikā vipariṇāmadharmāṇaḥ | yad yāvad bhikṣavaḥ sarvebhyaḥ saṃskārebhyo 'laṃ nirvetum alaṃ viraktum alaṃ vimoktum || sarveṣāṃ sattvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ āmaraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ ||

<sup>a</sup> Cf. Śikṣ(V) 97,30-32: apare punaḥ kṣatriyamahāśālakuleṣūpapadyante | brāhmaṇamahāśālakuleṣūpapadyante | grhapatimahāśālakuleṣu prabhūtheadhanadhānyakoṣakoṣṭhāgarakuleṣūpapadyante |

<sup>1</sup> <'>pi *em.* : pi Ms.

<sup>2</sup> grhapati° *em.* : grhapate Ms.

<sup>3</sup> °kulā *em.* : °kulāḥ Ms.

<sup>4</sup> <mahā>śāla° *em.* : °śāla° Ms.

<sup>5</sup> °kulā *em.* : °kulāḥ Ms.

<sup>6</sup> °dhanā *em.* : °dhanāḥ Ms.

<sup>a</sup> ye pi te grhapatemahāśālakulāḥ | brāhmaṇasālakulāḥ | kṣatriyamahāśālakulāḥ | ādhyā<sup>(a)</sup> mahādhanāḥ | mahābhogāḥ | prabhūtajātarūparajatavittopakaraṇāḥ prabhūtadāsīdāsakarmmakarapauruṣeyāḥ | prabhūtamitrāmātyajñāti<sup>(13b)</sup> sālohitāḥ teṣaṃm api maraṇānta jīvitaṃ | maraṇapa{pa}ryavasānaṃ nāsti jātasyāmaraṇaṃ |

**§3** gang yang khyim bdag gi rigs shing sā la<sup>1</sup> chen po lta bu 'am | bram ze'i rigs shing sā la<sup>a</sup> chen po lta bu 'am | rgyal rigs shing sā la<sup>a</sup> chen po lta bu phyug pa | nor mang ba | <sub>(156a2)</sub>longs spyod che ba | nor bu dang | mu tig dang | bai dū rya<sup>2</sup> dang | shang ka shi la dang | byi ru dang | gser dang | dngul dang | nor dang | longs spyod mang ba dang | nor dang<sup>3</sup> | 'bru dang | dbyig dang | gser dang | mdzod dang | bang ba<sup>4</sup> bsags pa mang ba<sup>5</sup> dang | bran po<sup>6</sup> dang | <sub>(3)</sub>bran mo dang | zho shas 'tsho ba mang ba<sup>7</sup> dang<sup>8</sup> | mdza' bshes dang | nye du dang | snag gi gnyen mtshams mang ba de dag gi<sup>9</sup> gson pa'i<sup>10</sup> mtha' yang 'chi bar 'gyur ba ste | skyes nas 'chi bar mi 'gyur ba med do | <sub>(Q 165b7-166a2) (S 293b,7-294a4)</sub>

**§3** <sub>(600b17-20)</sub> 若彼長者婆羅門刹帝利種族，殊勝豪貴，自在財富，無量金銀珍寶，及諸受用，無所乏少，雖有父母眷屬親姻知識吏民僮僕皆悉具足，至壽命盡，亦無能免。

**§3** Even the lives of those rich families of householders, rich families of Brahmins, or rich families of Kṣatriya families, who although endowed with great wealth, great possessions, with abundant<sup>a</sup> gold, silver, goods and means,<sup>b</sup> having abundant female and male slaves, work-

<sup>1</sup> sā la DS : sa la Q

<sup>2</sup> bai dū rya S : bai dū rya D : be dū rya Q

<sup>3</sup> nor dang [°dhana°] S : om. DQ

<sup>4</sup> bang ba DS : bde ba Q

<sup>5</sup> mang ba DS : mang po Q

<sup>6</sup> bran po S : bran pho DQ

<sup>7</sup> mang ba D : mang po Q : mang S

<sup>8</sup> dang DQ : zhing S

<sup>9</sup> gi DQ : om. S

<sup>10</sup> gson pa'i DQ : gson po'i S

<sup>a</sup> Most sources add *maṇimāṇikyamuktāvaiddūryaśaṅkhaśilāpravāla*, “gems, rubies, pearls, cat’s-eye gems, Śaṅkhaśilā, corals”.

<sup>b</sup> Most sources add *prabhūtaadhanadhānyakośaśṭhāgārasaṃnicayāḥ*, “piling up store houses and granaries of abundant grain and

tisālohitāḥ<sup>a</sup> teṣam<sup>1</sup> api maraṇāntaṃ<sup>2</sup> jīvitaṃ maraṇaparyavasānaṃ<sup>3</sup>. nāsti jātasyāmarāṇaṃ.<sup>b</sup>

<sup>a</sup> Cf. similar expression in MV i.36,3-6 (iii.382,11-13): mahesākhyo ādhyo mahādhano mahābhogo prabhūtasvāpateyo prabhūtheadhanadhānyakośakoṣṭhāgāro prabhūtajātarūparajataavittopakaraṇo prabhūtahastyaśvagaveḍako prabhūtheadāsīdāsakarmakarapauruṣeyo ... Also Waldschmidt 1932: 104, fn.3 mentions DN.i.134: ādḍho mahādhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtheadhanadhañño paripuṇṇakosakoṣṭhāgāro. Cf. also AvŚ(V) 63, 26-27: ... anyatamaḥ śreṣṭhī ādhyo mahādhano mahābhogaḥ prabhūtavittopakaraṇaḥ prabhūtasattvasvāpateyaḥ prabhūtamitrāmātyajñātisālohitāḥ ...

<sup>b</sup> S<sup>2</sup> 1b4-2a: ye pi te bhivaḥ grhapatayo mahāśāla<sub>(5)</sub>kuḷā brāhmaṇamahāśālakulāḥ kṣatriyama<sup>©</sup>hāśālakulā ādhyā mahāadhanā mahābhogaḥ prabhūtamañimāṇikyamuktāvaidūryaśaṅkha<sub>(6)</sub>śilāpravā-lajātarūparajataavittopakāraṇāḥ prabhūtheadhanadhānyakośakoṣṭhārasaṃnicayāḥ prabhūtheadāsīdāsakarmmakarapauruṣeyoḥ | prabhūta<sub>(2a)</sub>mittrāmātyajñātisālohitās teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ ||

S<sup>A</sup> 45b1-3: ra ya pi te bhikṣavo grhapatayo mahāśāraḥkuḷā brāhmaṇamahāśāraḥkuḷā kṣatriyāmahāśālakulā <sub>(2)</sub>āsāṃ mahāadhanā mahābhogaḥ prabhūtamañimāṇikyamuktāvaidūryaśaṃkhaśilāpravā-lajātarūparajataavittopakaraṇāḥ prabhūtheadhanadhānyakośakoṣṭhāgārasaṃnicayāḥ prabhū<sub>(3)</sub>tadāsīdāsikarmakarapauruṣeyāḥ prabhūtamitrāmātyajñātisārohitās teṣāṃ api maraṇāntaṃ jīvitaṃ maraṇaparyavasāna nāsti jātasyāmarāṇa

S<sup>n</sup> 59,10-13: ye pi te bhikṣavo grhapatayo mahāśālakulā brāhmaṇamahāśālakulā kṣatriyamahāśālakulā āsāṃ mahāadhanā mahābhogaḥ prabhūtamañimāṇikyamuktāvaidūryaśaṃkhaśilāpravā-lajātarūparajataavikaraṇāḥ prabhūtheadhanadhānyakośakoṣṭhāgārasaṃnicayāḥ prabhūtheadāsīdāsakarmakara pauruṣeyo prabhūtamitrāmātyajñātisālohitās teṣāṃ api maraṇāntaṃ jīvitamarāṇaṃparyavasānaṃ nāsti jātasyāmarāṇaṃ |

K p.98-99,§3: ye 'pi te bhikṣavo grhapatayo mahāśālakulā brāhmaṇamahāśālakulā kṣatriyamahāśālakulā āsāṃ mahāadhanā mahābhogaḥ prabhūtamañimāṇikyamuktāvaidūryaśaṅkhaśilāpravā-lajātarūparajataavittopakaraṇāḥ prabhūtheadhanadhānyakośakoṣṭhāgārasaṃnicayāḥ prabhūtheadāsīdāsakarmakara pauruṣeyo prabhūtamitrāmātyajñātisālohitās teṣāṃ api maraṇāntaṃ jīvitamarāṇaṃparyavasānaṃ nāsti jātasyāmarāṇaṃ |

<sup>1</sup> teṣam em. : teṣaṃm Ms.

<sup>2</sup> °ānta<ṃ> em. : °ānta Ms.

<sup>3</sup> °pa{pa}ryavasānaṃ Ms.



men and hirelings; and having abundant friends, companions, kinsmen and relatives, end in death and terminate in death. The immortality of something that is born does not exist.<sup>a</sup>

wealth”.

<sup>a</sup> Cf. SN.i.70-71 (*rājā*; B° calls this *Jarāmarāṇasutta*): *ye pi te mahārāja khattiyamahāsālā aḍḍhā mahaddhanā mahābhogā pahūtajātarūparajātā pahūtavittūpakaraṇā pahūtadhanadhaññā, tesam pi jātānaṃ natthi aññatra jarāmaraṇā.*

*ye pi te mahārāja brāhmaṇamahāsālā* [B° adds ... *pe* ...] *gahapatimahāsālā aḍḍhā mahaddhanā mahābhogā pahūtajātarūparajātā pahūtavittūpakaraṇā pahūtadhanadhaññā tesam pi jātānaṃ natthi aññatra jarāmaraṇā.*

*ye pi te, mahārāja, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamaṃyojanā sammadaññāvimuttā, tesam pāyaṃ kāyo bhedanadhammo nikkhepanadhammo” ti.* (cf. §9 below).

The structure of Anityatāsūtra and its parallel to sets of Pāli and Sanskrit texts will be addressed in Volume II.

§4<sup>a</sup> — [Ms. omits this paragraph. Other sources have it.]

§5<sup>b</sup> — [Ms. omits this paragraph. Other sources have it.]

jātavittopakaraṇāḥ prabhūtaḥ adhanadhānyakoṣaḥ koṣṭhāgārasaṃni-  
cayāḥ prabhūtaḥ dāśīdāsakarmakarapauruṣeyāḥ prabhūtaḥ mitrāmā-  
tyajñātisālohitās teṣāṃ api maraṇāntaṃ jīvitaṃ maraṇaparyava-  
sānaṃ nāsti jātasyāmarāṇaṃ.

Y p.31,9-14: ye pi te bhikṣavo gṛhapatayo mahāsālakulā brāhmaṇa-  
mahāsālakulā kṣatriyo mahāsālakulā āsāṃ mahādhanā mahābhō-  
gāḥ prabhūtaṃ aṇimā niṣkamuktāvaiddūryasaṃkhaṣilāpravāla-jāta-  
rūparajataḥ vittopakaraṇāḥ prabhūtaḥ adhanadhānyakoṣṭhāgārasaṃni-  
cayāḥ prabhūtaḥ dāśīdāsakarmakarapauruṣeyāḥ prabhūtaḥ mitrāmā-  
tyajñātisālohitās, teṣāṃ api maraṇāntaṃ jīvitaṃ maraṇaparyava-  
sānaṃ nāsti jātasyāmarāṇaṃ ||

<sup>a</sup> S<sup>2</sup>: ye 'pi te bhikṣavo rājānaḥ kṣatriyā mūrdhā<sup>(2a2)</sup> bhiṣiktā janapa-  
daiś varyasthāmavīryam anuprāptā maḥāntaṃ prthivīmaṇḍalam  
abhinirjityā dhyāvasanti | teṣāṃ api maraṇāntaṃ hi jīvitaṃ ma-  
raṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ ||

S<sup>4</sup> 45b3-5: ye pi te bhikṣavo rājānaḥ kṣatriyāś ca mūddhrābhiṣiktā  
japadaiś varyasthāmavīryam anuprāptā mahāntaṃ prthivīmaṇḍalam  
abhinirjityā dhyāvasanti | teṣāṃ api maraṇāntaṃ hi jīvitaṃ ma-  
raṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ ||

S<sup>4</sup> 59,14-15: ye pi te bhikṣavaḥ rājānaḥ kṣatriyāś ca mūddhābhi-  
ṣiktā jānapadaiś varyasthāmavīryam anuprāptā mahāntaṃ prthivī-  
maṇḍalam abhinirjityā vasanti | teṣāṃ api maraṇāntaṃ hi jīvitaṃ  
maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ ||

K p.99,§4: ye 'pi te bhikṣavaḥ rājānaḥ kṣatriyāś ca mūrdhābhiṣiktā  
jānapadaiś caryā sthāmavīryam anuprāptā mahāntaṃ prthivīmaṇ-  
ḍalam abhinirjityā vasanti, teṣāṃ api maraṇāntaṃ hi jīvitaṃ ma-  
raṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ.

Y p.31,15-32,1: ye 'pi te bhikṣavaḥ rājānaḥ kṣatriyāś ca mūrdhnā  
bhiṣiktā jānapadaiś varyasthāmavīryam anuprāptā mahāntaṃ pr-  
thivīmaṇḍalam abhinirjityāvasanti, teṣāṃ api maraṇāntaṃ hi jīvi-  
taṃ maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ ||

<sup>b</sup> S<sup>2</sup> 2a3-4: ye © pi te bhikṣavaḥ | ṛṣayo vānaprasthāḥ pramuktapha-  
lāhārāḥ pramuktaphalabhojinaḥ pramukta<sup>(4)</sup>phalena yāpayanti  
teṣāṃ api maraṇāntaṃ hi jīvitāṃ maraṇaparyavasānaṃ nāsti  
(above line 4) jātasyāmarāṇaṃ ||

S<sup>4</sup> 45b5-6: ye pi te bhikṣava ṛṣayo vānapasthāḥ pramuktāphalāhā-

§4 gang yang rgyal po rgyal rigs spyi bo nas dbang  
bskur<sup>1</sup> ba | (156a4) yul la dbang ba | mthu thob pa | sa chen po'i  
dkyil 'khor du mngon par rgyal bas gnas pa de dag gi<sup>2</sup> gson  
pa'i mtha' yang 'chi ba yin zhing mthar 'chi bar 'gyur ba  
ste | skyes nas 'chi bar mi 'gyur ba med do | (Q 166a2-3) (S 294a4-6)

§4 (600b20-23) 又復刹帝利，授灌頂已，為大國王，得大自在，  
有大力勢，人民無量，大地國土，皆悉降伏，至壽命盡，亦  
復無免。

§4 —<sup>a</sup>

§5 gang yang drang srong nags<sup>3</sup> na gnas pa rtsa ba  
dang (156a5) 'bras bu za zhing<sup>4</sup> rtsa ba dang 'bras bu la spyod  
pa | rtsa ba dang | 'bras bus 'tsho zhing gnas pa de dag gi<sup>5</sup>  
gson pa'i<sup>6</sup> mtha' yang 'chi ba yin zhing mthar 'chi bar<sup>7</sup>  
'gyur ba ste | skyes nas 'chi bar mi 'gyur ba med do | (Q 166a3-4) (S

294a6-7)

§5 (600b23-25) 又彼仙人林中諸修行者，不貪於味，食諸菓實，  
又復遠離菓實，修諸苦行，至壽命盡，亦復無免。

§5 —<sup>b</sup>

<sup>1</sup> bskur DQ : skur S

<sup>2</sup> gi DQ : om. S

<sup>3</sup> nags DQ [vāna<sup>a</sup>] : gnas S

<sup>4</sup> rtsa ba dang 'bras bu za zhing DQ [pramuktaphalāhārāḥ] : om. S

<sup>5</sup> gi DQ : gis S

<sup>6</sup> gson pa'i DQ : gson po'i S

<sup>7</sup> 'chi ba yin zhing mthar 'chi bar QS [cf. §4] : 'chi bar D

<sup>a</sup> The following is the translation of S<sup>2</sup>: “Further, monks, even the lives of those kings who are anointed Kṣatriyas, have obtained the power and strength of sovereignty over the country, have conquered the territory of great lands and inhabit them, end in death and terminate in death. The immortality of something that is born does not exist.”

<sup>b</sup> The translation of S<sup>2</sup>: “Further, monks, even the lives of those sages who are forest hermits, have windfall fruit as their food, eat

**§6<sup>α</sup>** ye 'pi<sup>1</sup> te cāturmahārājakāyikā devās trayastrimśā<sup>2</sup> yāmās tuṣitā nirmāṇaratayaḥ parinirmitavaśavartino devās teṣām api maraṇāntaṁ jīvitaṁ maraṇaparyavasānam, nāsti jātasyāmarāṇam.<sup>a</sup>

rāḥ pramuktaphalabhōjinaḥ pramuktaphalena yāpayanti teṣām api maraṇāntaṁ hi jī<sub>(6)</sub>vitaṁ maraṇaparyavasānam nāsti jātasyāmarāṇam |

**S<sup>H</sup>** 59,16-17: ye pi te bhikṣavaḥ ṛṣayo vānaprasthāḥ pramukta phalāhārāḥ prabhūktaphala bhojinaḥ pramukta phalena yāpanti teṣām api maraṇāntaṁ hi jīvita maraṇaparyavasānam nāsti jātasyāmarāṇam |

**K** p.100,§5: ye 'pi te bhikṣava ṛṣayo vānaprasthāḥ pramuktaphal'āhārāḥ pramuktaphale bhojinaḥ pramuktaphalena yāpayanti teṣām api maraṇāntaṁ hi jīvitaṁ maraṇaparyavasānam nāsti jātasyāmarāṇam.

**Y** p.32,2-4: ye 'pi te bhikṣava ṛṣayo vānapasthāḥ pramuktāphalāhārāḥ pramuktaphalabhōjinaḥ pramuktaphalena yāpanti, teṣām api maraṇāntaṁ hi jīvitaṁ maraṇaparyavasānam nāsti jātasyāmarāṇam ||

<sup>a</sup> **S<sup>2</sup>** 2a4-6: ye pi te bhikṣavaḥ kāmāvacarā de<sub>(5)</sub>vās cāturmahārājakāyikāyivās trāyastriṁśā © yāmās tuṣitā nirmāṇaratayaḥ paranirmitavaśavarttino devāḥ | teṣām api maraṇā<sub>(6)</sub>ntaṁ hi jīvitaṁ maraṇaparyavasānam nāsti jātasyāmarāṇam ||

**S<sup>A</sup>**: ye pi te bhikṣavaḥ kāmāvacarā devās cāturmahārājikā devās trayastriṁśā devā yāmās devā tuṣitā devā nirmā<sub>(46a)</sub>naratayā devāḥ paranirmitavasavarttino devās teṣām api maraṇāntaṁ hi jīvita maraṇam paryavasānam nāsti jātasyāmarāṇam |

**S<sup>H</sup>** 59,18-19: ye pi te bhikṣavaḥ kāmāvacāradevās cāturmahārājikā devās trayāstriśāṁdevā nāmās tuṣitā devā nirmāṇaratayo devāḥ paranirmitavaśavartino devās teṣām api maraṇāntaṁ hi jīvitaṁ maraṇa paryavasānam nāsti jātasyāmarāṇam |

**K** p.100,§6: ye 'pi te bhikṣavaḥ kāmāvacarā devās Cāturmahārājikā

<sup>1</sup> <'>pi em. : pi Ms.

<sup>2</sup> trayastrimśā em. : trāyatriśā Ms.

<sup>α</sup> ye pi te cāturmahārājakāyikā devās trā<sub>(13b2)</sub>yatriśā yāmās tuṣitā nirmāṇaratayaḥ parinirmitavasavartino devās teṣām api maraṇāntaṁ jīvitaṁ | maraṇaparyavasānam nāsti jāta<sub>(3)</sub>syāmarāṇam |

**§6** gang yang rgyal chen bzhi'i ris kyi lha rnam dang |  
 sum bcu<sup>1</sup> rtsa gsum dang 'thab <sup>(6)</sup>bral dang | dga' ldan dang  
 | 'phrul dga' dang | gzhan 'phrul dbang byed kyi lha rnam  
 te | de dag gi gson pa'i<sup>2</sup> mtha' yang 'chi ba yin zhing mthar  
 'chi bar 'gyur ba ste | skyes nas 'chi bar mi 'gyur ba med do  
 | (Q 166a4-5) (S 294a7-b2)

**§§6-8** <sup>(600b25-c6)</sup>又彼修諸十善，得生四大王天、忉利天、夜摩  
 天、覩史多天、樂變化天、他化自在天；**(§7)**又復修行禪  
 定，得梵身天、梵輔天、大梵天、得少光天、無量光天、極  
 光淨天、得少淨天、無量淨天、及遍淨天、得無雲天、福生  
 天、廣果天、無想有情天；又彼阿那含，得無煩天、無熱  
 天、善現天、善見天、色究竟天；**§8**又彼厭礙色身，修無邊  
 虛空三昧等，得生空無邊處、識無邊處、無所有處、非想非  
 非想處。)彼等諸天，雖復殊勝，非彼不生，亦復殞滅。

**§6** Even the lives of the gods<sup>a</sup> (of the heavens) of Four  
 Great Kings, the Thirty-three, Yāmā, Tuṣita, Nirmāṇarati  
 and Parinirmitavaśavartin,<sup>b</sup> end in death and terminate in  
 death. The immortality of something that is born does not  
 exist.

<sup>1</sup> bcu Q : cu DS

<sup>2</sup> gson pa'i DQ : gson po'i S

windfall fruit, and live on the windfall fruit, end in death and ter-  
 minate in death. The immortality of something that is born does  
 not exist.”

<sup>a</sup> Other Sanskrit sources have: *kāmāvacarā devāś*.

C reads: “Even the lives of those gods who practise the ten whole-  
 some deeds, and are able to be reborn in (the Four Great King ...).  
 Cf. Y fn.35 restores: *ye 'pi te daśakuśalacaritena deveṣūpapattilābhinaś*.

<sup>b</sup> The list in C has been combined together with §7 and §8.

§7<sup>a</sup> ye 'pi<sup>1</sup> te rūpiṇo devāḥ <sup>a</sup>prathamadhyānalābhino brahmakāyikā brahmapurohitā brahmapāriṣadyā mahābrahmaṇo dvitīyadhyānalābhinaḥ parīttābhā<sup>2</sup> apramāṇābhā ābhāsvarās tṛtīyadhyānalābhinaḥ<sup>3</sup> parīttasubhā apramāṇasubhāḥ<sup>4</sup> śubhakṛtsnās caturthadhyānalābhino<sup>5</sup> 'nabhakāḥ<sup>6</sup> puṇyaprasavā bṛhatphalā<sup>7</sup> asaṅgisattvā abṛhā atapāḥ sudṛśāḥ sudarśanā<sup>8</sup> akaniṣṭhā devās teṣām api maraṇāntaṃ jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāma-

devās Trayastrimśā devā Yāmā devās Tuṣitā devā Nirmāṇaratayo devāḥ Parinirmitavaśavartino devās teṣām api maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ.

Y p.32,5-8: ye 'pi te bhikṣavaḥ kāmāvacarā devās cāturmahārājikā devās trayastrimśā devā yāmā devās tuṣitā devā nirmāṇaratayo devāḥ paranirmitavaśavartino devās, teṣām api maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ ||

<sup>a</sup> Cf. AKBh(P) 111,21-24: tatra prathamadhyānaṃ brahmakāyikā brahmapurohitāḥ mahābrahmāṇaḥ | dvitīyaṃ parīttābhā apramāṇābhā ābhāsvarāḥ | tṛtīyaṃ parīttasubhā apramāṇasubhāḥ śubhakṛtsnāḥ | caturtham anabhakāḥ puṇyaprasavāḥ bṛhatphalā abṛhā atapāḥ sudṛśāḥ sudarśanā akaniṣṭhā ity...; also BBh(W) 62,2-6; BHSD s.v. deva; *similar expression* ASP(V) 221,12-14.

<sup>1</sup> <'>pi *em.* : pi Ms.

<sup>2</sup> parīttābhā *em.* : pārīttābhā Ms.

<sup>3</sup> °lābhini{e}aḥ Ms.

<sup>4</sup> °{bhāḥ}śubhāḥ Ms.

<sup>5</sup> °lābhino *em.* : °lābhinaḥ Ms.

<sup>6</sup> <'>nabhakāḥ *em.* : anabhakāḥ Ms.

<sup>7</sup> bṛhat° *em.* : bṛhata° Ms.

<sup>8</sup> sudarśanā *em.* : sudarśanāḥ Ms.

<sup>a</sup> ye pi te rūpiṇo © devāḥ prathamadhyānalābhino brahma©kāyikā brahmapurohitā brahma<sub>(13b4)</sub>pāriṣadyā mahābrahmaṇo dvitīya©dhyānalābhinaḥ | pārīttābhā apramā©ṇābhā ābhāsvarās tṛtīyadhyānalā<sub>(5)</sub>bhinaḥ | parīttasubhā apramā©ṇa{bhāḥ}śubhāḥ | śubhakṛtsnās caturthadhyā©nalābhinaḥ | anabhakāḥ puṇya<sub>(6)</sub>prasavā bṛhataphalā asaṅgisa©tvā abṛhā atapāḥ sudṛśāḥ suda©rśanāḥ akaniṣṭhā devās teṣām a<sub>(7)</sub>pi maraṇāntaṃ jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ ||

**§7** <sup>(1)</sup>gang yang gzugs can gyi lha rnam te | bsam <sup>(156a7)</sup>  
 gtan dang po thob pa | tshangs ris dang | tshangs pa mdun  
 na 'don dang | tshangs chen te | de dag gi yang gson pa'i  
 mtha' 'chi ba yin zhing mthar 'chi bar 'gyur ba ste | skyes  
 nas 'chi bar mi 'gyur ba med do<sup>1)</sup> |

<sup>(2)</sup>gang yang bsam gtan gnyis pa thob pa'i lha rnam te | 'od  
<sup>(156b)</sup>chung dang | tshad med 'od dang | 'od gsal ba ste | de  
 dag gi yang gson pa'i mtha' 'chi ba yin zhing mthar 'chi  
 bar 'gyur ba ste | skyes nas 'chi bar mi 'gyur ba med do<sup>2)</sup> |

gang yang bsam gtan gsum pa thob pa'i<sup>3</sup> lha rnam te | dge  
 chung dang | tshad med dge <sup>(2)</sup>dang | dge rgyas pa ste | de  
 dag gi gson pa'i mtha'<sup>4</sup> yang 'chi ba yin zhing mthar yang  
 'chi bar 'gyur te | skyes nas 'chi bar mi 'gyur ba med do |

gang yang bsam gtan bzhi pa thob pa'i lha rnam te | sprin  
 med dang | bsod nams 'phel dang | 'bras bu che ba<sup>5</sup> <sup>(3)</sup>dang |  
 'du shes med pa'i sems can dang | mi che ba dang | mi  
 gdung ba dang | shin tu mthong ba dang | gya nom snang  
 dang | 'og min gyi lha rnam te | de dag gi gson pa'i mtha'  
 yang 'chi ba yin zhing mthar 'chi bar 'gyur ba ste | skyes  
 nas 'chi bar mi 'gyur <sup>(4)</sup>ba med do | <sup>(Q 166a5-8) (S 294b2-295a1)</sup>

**§7** (see §6)

**§7** Even the lives of those gods in the material (realm)  
 who obtain the first meditation: the Brahmakāyikas, the  
 Brahmapurohitas, Brahmapāriṣadyā,<sup>a</sup> and the Mahābrah-

<sup>1</sup> om. Q

<sup>2</sup> om. Q

<sup>3</sup> thob pa'i DQ : thob pa S

<sup>4</sup> mtha' DQ : mthar S

<sup>5</sup> che ba DQ : che S

<sup>a</sup> S<sup>H</sup>, T, C (and BBh(W), AKBh(P)) do not contain *brahmapārṣadya*, while S<sup>2</sup>S<sup>A</sup>KY and Ms. do. See also below fn.

raṇam.<sup>a</sup>

<sup>a</sup> S<sup>2</sup>: ye pi te bhikṣavo rūpiṇo devāḥ prathamadhyānalābhino brahma<sub>(2b)</sub>purohitā brahmapārṣadyā mahābrahmāṇaḥ || dvitīya dhyānalābhinaḥ paritābhā apramāṇābhā ābhāsvarāḥ || tṛtīyadhyānalābhinaḥ paritābhā<sub>(2)</sub>subhā a<sub>(2)</sub>pramāṇasubhāḥ śubhakṛtsāḥ || caturthadhyānalā<sub>(2)</sub>bhinaḥ | anabhrakāḥ puṇyaprasavā bṛhatphalā asaṃjñisatvā avṛhā atapāḥ sudṛśāḥ <sub>(3)</sub>sudarśanā akaniṣṭhāś ca devāḥ | teṣāṃ api mara<sub>(2)</sub>ṇāntaṃ hi jīvitaṃ maraṇaparyavasānāṃ nāsti jātasyāmarāṇaṃ ||

S<sup>4</sup>: ye pi te bhikṣavo rūpiṇo devāḥ prathamadhyānalābhi<sub>(46a2)</sub>no brahmakāyikā brahmapurohitā brahmapārṣadyā mahābrahmāṇo dvitīyadhyānalābhinaḥ paritāsubhā apramāṇasubhā ābhāsvarāś tṛtīyadhyābhinaḥ paritāsubhā apramāṇa<sub>(3)</sub>subhāḥ śubhakṛtsāś caturthadhyānalābhino 'nabhrakāḥ puṇyaprasavā bṛhatphalā asaṃgisatvā avṛhā atapāḥ sudarśanā akaniṣṭhāś ca devāś teṣāṃ api maraṇāntaṃ hi jīvitaṃ ma<sub>(4)</sub>raṇaparyavasānāṃ nāsti jātasyāmarāṇaṃ |

S<sup>H</sup>: ye pi te bhikṣavo rūpiṇo devāḥ prathamadhyānalābhino brahmakāyikā brahmapurohitā mahābrahmāṇaḥ dvitīya dhyānalābhinaḥ paritābhā apramāṇābhā ābhāsvarā tṛtīyadhyānalābhinaḥ paritāsubhā apramāṇasubhā śubhakṛtsnā caturthadhyānalābhino nabhrakā puṇyaprasavā bṛhatphalā avṛhā atapāḥ sudṛśāḥ sudarśanā akaniṣṭhāś ca devāś teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaṃ paryavasānāṃ nāsti jātasyāmarāṇaṃ |

К p.100-1,§7: ye 'pi te bhikṣavo rūpiṇo devāḥ prathamadhyānalābhino Brahmakāyikā Brahmapurohitā Brahmapārṣadyā Mahābrahmaṇā, dvitīyadhyānalābhinaḥ Paritābhā Apramāṇābhā Ābhāsvarāś, tṛtīyadhyānalābhinaḥ Paritāsubhā Apramāṇasubhāḥ Śubhakṛtsnā, caturthadhyānalābhino 'nabhrakāḥ Puṇyaprasavā Vṛhatphalā Asaṃjñisattvā Avṛhā Atapāḥ Sudṛśāḥ Sudarśanā Akaniṣṭhāś ca devāś teṣāṃ api manaṇāntaṃ hi jīvitaṃ maraṇaparyavasānāṃ nāsti jātasyāmarāṇaṃ.

Υ p.32,9-33,2: ye 'pi te bhikṣavo rūpiṇo devāḥ, prathamadhyānalābhino brahmakāyikā brahmapurohitā brahmapārṣadyā mahābrahmāṇā, dvitīyadhyānalābhinaḥ paritāsubhā apramāṇasubhā ābhāsvarāś, tṛtīyadhyānalābhinaḥ paritāsubhā apramāṇasubhāḥ śubhakṛtsnāś, caturthadhyānalābhino 'nabhrakāḥ puṇyaprasavā vṛhatphalā asaṃjñisattvā avṛhā atapāḥ sudarśāḥ sudarśanā akaniṣṭhāś ca devāś, teṣāṃ api manaṇāntaṃ hi jīvitaṃ maraṇaparyava-



mans;<sup>a</sup> who obtain the second meditation: the Parīttābhas, Apramāṇābhas, and the Ābhāsvaras; who obtain the third meditation: the Parīttaśubhas, the Apramāṇaśubhas and the Śubhakṛtsnas; and who obtain the fourth meditation: the Anabhrakas, the Puṇyaprasavas, the Bṛhatphalas, A-saṅgisattvas,<sup>b</sup> the Abṛhas,<sup>c</sup> the Atapas, the Sudṛśas, the Sudarśanas, and the Akaniṣṭhas, end in death and terminate in death. The immortality of something that is born does not exist.

<sup>a</sup> T separates each *dhyāna* into one complete passage with the pattern: *ye 'pi te ... prathamadhyānalābhinaḥ (/dvitīya-/tṛtīya-/caturtha-)...*, *teṣāṃ api maraṇāntaṃ hi ...*

<sup>b</sup> *Asaṅgisattva/Asaṃjñīsattva*. S<sup>H</sup> (also BBh(W), AvŚ and AKBh(P)) does not contain *Asaṃjñīsattva*; while Ms, S<sup>2</sup>S<sup>A</sup>KY, T and C do.

*Brahmaloka* is quite variant in Buddhist sources. For the development of *Brahmaloka* from its Pāli source to Sanskrit works, see Kirfel 1920, 178 ff.; for Sarvāstivādin development, see Pezzali 1989, AKBh(VP)<sup>E</sup> ii.497, fn.4 and fn.5, also Mahāsūtra II 524-525. The texts are divergent in *Brahmaloka* from 16, 17 to 21. For much more elaborate development in Sanskrit texts, see L'Aide-mémoire 66, fn.2. Sometimes even in one text the list is different, ex. Divy(V) (41,22; 86,13; 164,7; 231,5) lists threefold in the first *dhyāna*, but Divy(V) 481,18 has fourfold with the addition of *brahmapāriṣadya*; for another example see Mahāsūtra II 525, fn.60.

<sup>c</sup> After this, C adds: *anāgāmināḥ*, cf. Y: fn.56.

**§8<sup>a</sup>** ye 'pi<sup>1</sup> te 'rūpiṇo<sup>2</sup> devā ākāśānantyāyatanopagā<sup>3</sup> vi-  
jñānānantyāyatanopagā<sup>4</sup> ākiñcanyāyatanopagā<sup>5</sup> naiva-  
saṃjñānāsaṃjñāyatanopagā<sup>6</sup> teṣāṃ api maraṇāntaṃ jīvi-  
taṃ maraṇaparyavasānam. nāsti jātasyāmaraṇam. traidhātukam idam.<sup>a</sup>

sānam nāsti jātasyāmaraṇam ||

<sup>a</sup> S<sup>2</sup> 2b3-6: ye pi te bhikṣavo arū<sup>(4)</sup>piṇo devāḥ ākāśānantyāyatanopa-  
gā © vijñānānantyāyatanopagā ākiñcanyāyatanopagā naivasam-  
jñānāsaṃjñāyatanopagā<sup>(5)</sup> ca devāḥ || teṣāṃ api maraṇāntaṃ hi jī-  
© vitaṃ maraṇaparyavasānam nāsti jātasyāmaraṇam | traidhātuke  
||

S<sup>4</sup>: ye pi te bhikṣavo 'rūpino devā ākāśānantyāyatanopagā vijñānā-  
nantyāyatanopagā ākicintyāyatanopagā naivasamjñā<sup>(46a5)</sup>nāsaṃ-  
jñāyanopagā<sup>6</sup> ca devāḥ ca {da} teṣā maraṇāntaṃ hi jīvitaṃ mara-  
ṇaparyavasānam nāsti jātasyāmaraṇam | traidhātukam idam ||

S<sup>4</sup>: ye pi te bhikṣavaḥ ārūpiṇo devā ākāśānantaāyatanopagā vijñā-  
nantyāyatanopagā ākiñcanyāyatanopagā naivasamjñānāsaṃjñā-  
yatanopagā<sup>6</sup> ca devāḥ teṣāṃ api maraṇānta hi jīvita maraṇam pa-  
ryavasāna nāsti jātasyāmaraṇa | traidhātukam idam |

K p.101,§8: ye 'pi te bhikṣavo 'rūpino devā ākāśānantyāyatanopagā  
vijñānānantyāyatanopagā ākiñcanyāyatanopagā naivasamjñānā-  
saṃjñāyatanopagā<sup>6</sup> ca devāḥ ca teṣāṃ api maraṇāntaṃ hi jīvitaṃ  
maraṇaparyavasānam nāsti jātasyāmaraṇam. traidhātukam idam.

Y p.33,3-6: ye 'pi te bhikṣavo 'rūpino devā ākāśānantyāyatanopagā  
vijñānānantyāyatanopagā ākiñcityāyatanopagā naivasamjñānā-  
saṃjñāyatanopagā<sup>6</sup> ca devāḥ ca, teṣāṃ api maraṇāntaṃ hi jīvitaṃ  
maraṇaparyavasānam nāsti jātasyāmaraṇam | traidhātukam idam  
||

<sup>1</sup> <'>pi *em.* : pi Ms.

<sup>2</sup> <'>rūpiṇo *em.* : arūpiṇo Ms.

<sup>3</sup> vi{gā}jñānā° Ms.

<sup>4</sup> °opagā *em.* : °opagāḥ Ms.

<sup>5</sup> ākiñcanyā° *em.* : ākiñcinyā° Ms.

<sup>6</sup> °nāsa-m->jñāyatanopagā<sup>6</sup> *em.* : °nāsajñāyatanopagāḥ Ms.

<sup>a</sup> ye pi te arūpiṇo devā ākāśānantyāyatanopagā vi{gā}<sup>(8)</sup>jñānānan-  
tyāyatanopagāḥ | ākiñcinyāyatanopagā naivasamjñānāsaṃjñāyata-  
nopagāḥ | teṣāṃ api maraṇāntaṃ jīvitaṃ | mara<sup>(14a)</sup>ṇaparyavasā-  
nam | nāsti jātasyāmaraṇam | traidhātukam idam

§8 gang yang gzugs med pa'i lha rnam s te | nam mkha' mtha' yas skye mched du nye bar gtogs pa<sup>1</sup> dang | rnam shes mtha' yas skye mched du nye bar gtogs pa<sup>2</sup> dang | ci yang med pa'i skye mched du nye bar gtogs pa dang | 'du shes med 'du <sup>(156b5)</sup>shes med min skye mched du nye bar gtogs pa'i lha rnam s te<sup>3</sup> | de dag gi gson pa'i mtha' yang 'chi ba yin zhing mthar 'chi bar 'gyur ba ste<sup>4</sup> | skyes nas 'chi bar mi 'gyur ba med do | <sup>(Q 166a8-b2) (S 295a1-4)</sup>

§8 (see §6)

§8 Even the lives of the gods of the formless realm in the Ākāśānantyāyatana, Vijñānānantyāyatana, Ākiñcanyāyatana and in the Naivasamjñāsamjñāyatana end in death and terminate in death. The immortality of something that is born does not exist. These (the above) are the three worlds.<sup>a</sup>

<sup>1</sup> gtogs pa DS : grtogs pa Q [occurs twice, but not the third time in this paragraph; cf. AKBh Index, vol.I, s.v. upaga, "nye bar 'gro ba"]

<sup>2</sup> gtogs pa DS : grtogs pa Q

<sup>3</sup> gtogs pa'i lha rnam s te DQ : gtog pa S

<sup>4</sup> ste DS : te Q

<sup>a</sup> T does not have this last sentence. Cf. C reads the "traidhātuka" as an attribute to the *arhat* in §9.

§9<sup>aa</sup> ye 'pi<sup>1</sup> te 'rhantaḥ<sup>b</sup> kṣiṇāśravāḥ kṛtakṛtyāḥ kṛtakara-  
ṇīyā<sup>2</sup> apahr̥tabhārā<sup>3</sup> anuprāptasvakārthāḥ parikṣiṇabhava-  
saṃyojanāḥ, teṣāṃ apy ayaṃ<sup>4</sup> kāyo nikṣepadharmāḥ<sup>5</sup>.

<sup>a</sup> S<sup>2</sup>: ye pi te bhikṣavo 'rha<sub>(6)</sub>ntaḥ kṣiṇāśravāḥ kṛtakṛtyāḥ kṛtakaraṇī-  
yā apahr̥tabhārāḥ | anuprāptasvakārthāḥ parikṣiṇabhavasam̐yoja-  
nāḥ samyagājñāsuvimuktacittāḥ <sub>(3a)</sub>sarvacetovaśipāramiprāptāḥ |  
teṣāṃ apy ayaṃ kāyo nikṣepamadharmā ||

S<sup>4</sup>: ye pi te bhikṣavo 'rhantaḥ kṣiṇāśravā kṛtakṛtyā<sub>(6)</sub>ḥ kṛtakaraṇīyā  
apahitabhārā anuprāptasvakārthāḥ parikṣiṇabhavasam̐yojanāḥ  
samyagājñāsuvimuktacittāḥ sarvacetovaśiparamapāramitāprāptās  
teṣāṃ a<sub>(46b)</sub>pi kāyā nikṣapanadharmāḥ

S<sup>4</sup>: ye pi te bhikṣavo 'rhantaḥ kṣiṇāśravā kṛtakṛtyāḥ kṛtakaraṇīyā  
apahr̥tabhārā anuprāptatvākāthā parikṣiṇabhavasam̐yojanāḥ sam-  
yagājñāsuvimuktacittāḥ sarvacetovaśiparamapāramitāprāptās te-  
ṣāṃ api kāyanikṣepanadharmāḥ |

K p.102,§9: ye 'pi te bhikṣavo 'rhantaḥ kṣiṇāśravā kṛtakṛtyāḥ kṛta-  
karaṇīyā apahr̥tabhārā anuprāptasvakārthāḥ parikṣiṇabhavasam̐-  
yojanāḥ samyagājñā suvimuktacittāḥ sarvacetovaśi paramapāra-  
mitāprāptās teṣāṃ api kāyā nikṣepadharmāḥ.

Y p.33,7-10: ye 'pi te bhikṣavo 'rhantaḥ kṣiṇāśravā kṛtakṛtyāḥ kṛ-  
takaraṇīyā apahr̥tabhārā anuprāptasvakārthāḥ parikṣiṇabhava-  
saṃyojanāḥ samyagājñāsuvimuktacittāḥ sarvacetovaśiparamapā-  
ramitāprāptās, teṣāṃ api kāyā nikṣepanadharmāḥ ||

<sup>b</sup> Cf. Saṅghabh(G) ii.144,14-16: ... arhan' kṣiṇāśravaḥ, kṛtakṛtyaḥ, kṛ-  
takaraṇīyaḥ, apahr̥tabhārāḥ, anuprāptasvakāryaḥ, parikṣiṇabhava-  
saṃyojanāḥ, samyagājñāsuvimuktacittāḥ, sa ..., ViKN(T) 2,§2:  
JĀA 2,§1; also ViKN(B) 2,f.2 for further reference (esp. MPPU 203-219).

<sup>1</sup> <'>pi *em.* : pi Ms.

<sup>2</sup> °karaṇīyā *em.* : °karaṇīyāḥ Ms.

<sup>3</sup> apahr̥tabhārā *em.* : apakṛtabhārāḥ Ms.

<sup>4</sup> ayaṃ *em.* [此 C] : āyaṃ Ms.

<sup>5</sup> °dharmāḥ *em.* : °dharmmāḥ Ms.

<sup>aa</sup> ye pi te 'rhantaḥ kṣiṇāśravāḥ kṛtakṛtyāḥ kṛtakaraṇīyāḥ | apakṛta-  
bhārāḥ | anuprā<sub>(14a2)</sub>ptasvakārthāḥ | parikṣiṇabhavasam̐yojanāḥ te-  
ṣāṃ apy āyaṃ kāyo nikṣepadharmmāḥ |

§9 gang yang dgra bcom pa | zag pa zad pa | bya ba byas  
 pa | byed pa byas pa | <sup>(256b6)</sup>khur bor ba | bdag gi don rjes su  
 thob pa | srid par kun tu sbyor ba yongs su zad pa | yang  
 dag pa'i shes pas sems <sup>(1)</sup>shin tu rnam par grol ba | sems<sup>(1)</sup>  
 kyi dbang thams cad kyi dam pa'i pha rol tu son pa de  
 rnams kyang yid du 'ong ba'i lus spong bar byed pa'i chos  
 can <sup>(7)</sup>no | <sup>(Q 166b2-4) (S 295a4-6)</sup>

§9 <sup>(600c6-8)</sup>若彼三界漏盡，已作所作，遠離重擔，逮得己  
 利，盡諸有結，得阿羅漢，雖復此身亦當棄捨。

§9 Even the bodies<sup>a</sup> of those *arhats* whose defilements  
 are destroyed, who have fulfilled their duty, have done  
 what they had to do, have laid down their burden, have  
 achieved their aim, have completely destroyed the shack-  
 les of existence,<sup>b</sup> also follow the law of giving up (life).

<sup>1</sup> shin tu rnams par grol ba | sems DS : om. Q

<sup>a</sup> Tib reads: yid du 'ong ba'i lus; Cf. Y fn.70 gives “*manojñakāya*” for the Tib reading.

<sup>b</sup> S<sup>2</sup>S<sup>A</sup>S<sup>H</sup>KEY and Tib have another two items of *śrāvakaguṇas* (with variant reading): *samyagājñāsu vimuktacittāḥ sarvacetovaśiparamapāramitāprāptāḥ*, for the comment on the latter expression, see Saigusa 1969: 82, and further references at AkṣoVyū 74, fn.6.

**§10<sup>a</sup>** ye 'pi<sup>1</sup> te <sup>a</sup>pratyekabuddhāḥ khaḍgaviṣṇakalpā<sup>2</sup>  
 ekam ātmānaṃ damayanty<sup>3</sup> ekam ātmānaṃ śamayanty<sup>4</sup>  
 ekam ātmānaṃ parinirvāpayanti, teṣāṃ apy ayaṃ kāyo  
 nikṣepadharmāḥ<sup>5</sup>.<sup>b</sup>

<sup>a</sup> MV i.301,3-4: buddhānām anutpāde pratyekabuddhā loke utpad-  
 yanti ... ekacarā khaḍgaviṣṇakalpā ekam ātmānaṃ damenti pari-  
 nirvāyanti .... For khaḍgaviṣṇakalpa, cf. also VAV 232; Samtani  
 1989; Salomon 2000: 1.4.2.

<sup>b</sup> S<sup>2</sup>: ye pi te bhikṣavaḥ praṭyēkabuddhāḥ khaḍgav. ..<kā>lpāḥ |  
 ekam ā<sub>(3a2)</sub>tmānaṃ dayiṣyāmi | ekam ātmānaṃ śamayanti | © ekam  
 ātmānaṃ parinirvāpayanti | teṣāṃ apy ayaṃ kāyo nikṣepaṇa-  
 dharmmā ||

S<sup>4</sup>: ye pi te bhikṣavaḥ pratyekabuddhāḥ khaḍgaviṣṇakalpā ekam  
 ātmānaṃ damanti ekam parinirvāpayanti teṣāṃ apy ayaṃ kāyo ni-  
 kṣapanadharmāḥ

S<sup>u</sup>: ye pi te bhikṣavaḥ pratyekabuddhā khaḍga viṣṇakalpā eka-  
 mātmaṇa damayanti ekam ātmānaṃ śamayanti ekam ātmātmaṇaṃ  
 parinirvāyanti teṣāṃ api 'yaṃ kāyo nikṣepaṇadharmāḥ |

K p.102,§10: ye 'pi te bhikṣavaḥ pratyekabuddhāḥ khaḍgaviṣṇa-  
 kalpā ekam ātmānaṃ damayanti ekam ātmānaṃ śamayanti ekam  
 ātmānaṃ parinirvāpayanti teṣāṃ apy ayaṃ kāyo nikṣepaṇadhar-  
 māḥ.

Y p.33,11-13: ye 'pi te bhikṣavaḥ pratyekabuddhāḥ khaḍgaviṣṇa-  
 kalpā ekam ātmānaṃ damanti ekam ātmānaṃ śamayanti ekam  
 ātmānaṃ parinirvāpayanti, teṣāṃ apy ayaṃ kāyo nikṣepaṇadhar-  
 māḥ ||

<sup>1</sup> <'>pi *em.* : pi Ms.

<sup>2</sup> \*kalpā *em.* : \*kalpāḥ Ms.

<sup>3</sup> damayanty *em.* : damayaṃti Ms.

<sup>4</sup> śamayanty *em.* : śamayanti Ms.

<sup>5</sup> \*dharmāḥ *em.* : \*dharmmāḥ Ms.

<sup>a</sup> ye pi te pratyekabuddhāḥ khaḍgaviṣṇakalpāḥ | ekam ā<sub>(14a3)</sub>tmā-  
 naṃ damayaṃti ekam ātmānaṃ śamaya©nti | ekam ātmānaṃ pa-  
 rinirvāpayanti | © teṣāṃ apy ayaṃ kāyo nikṣepadharmaṃ<sub>(4)</sub>ḥ ||

**§10** gang yang rang sangs rgyas bse ru lta bu dang |  
tshogs na spyod pa bdag nyid gcig pu 'dul bar byed cing  
bdag nyid zhi bar byed pa<sup>1</sup> | bdag nyid yongs su mya ngan  
las 'da' bar byed pa de rnams kyang yid du 'ong ba'i<sup>2</sup> lus  
spong bar byed pa'i chos can no | (Q 166b4-5) (S 295a6-7)

**§10** <sup>(600c8-10)</sup> 又彼刀兵劫，自修一身，處於寂靜<sup>α</sup>，悟諸因緣，  
得中乘證，號辟支佛，雖復此身亦當棄捨。

**§10** Even the bodies of those Pratyekabuddhas who, like a rhinoceros (horn),<sup>a</sup> train themselves alone, pacify themselves alone, and enter complete nirvāṇa alone, also follow the law of giving up.

<sup>1</sup> byed pa DS : byed la Q

<sup>2</sup> yid du 'ong ba'i DQ : yid du mi 'ong ba'i S

<sup>α</sup> 靜 Kr : 淨 FMSY

<sup>a</sup> T adds *tshogs na spyod pa*, \**vargacārin*. For the category of these two opposite concepts, *khaḍgaviśānakalpa* and *vargacārin* of the pratyekabuddha, see Samtani 1989; cf. also AKBh(P) 183,8 f.; AKV 337, 20 f.; Obermiller 1932: 59-60; Wayman 1960; Kloppenborg 1974; Kōtatsu 1975; Ruegg 2004: 56.

For the meaning of “*khaḍgaviśāna*”, see Norman 1996; Salomon 2000, §1.4.2 and its review by Oberlies 2004.

§11<sup>a</sup> ye 'pi<sup>1</sup> te tathāgatā arhantaḥ samyaksambuddhā daśabalabalina udārārṣabhāḥ<sup>2</sup> samyakṣiṃhanādanādinaś<sup>3</sup> caturvaiśāradyaviśārada<sup>4</sup> dṛḍhanārāyaṇasaṃhataṇakāyās<sup>5</sup> teṣāṃ apy ayaṃ kāyo nikṣepadharmāḥ<sup>6</sup>.<sup>b</sup>

<sup>a</sup> Cf. AvŚ(V) 221,23-24: daśabalasamanvāgato bhikṣavas tathāgato 'han samyakṣambuddhaś caturvaiśāradyaviśārada udāram arṣa-bhaṃ sthānaṃ pratijānīte, brahmacaryaṃ pravartayati, parṣadi samyakṣiṃhanādaṃ nadati ...

<sup>b</sup> S<sup>2</sup>: ye pi te <sup>(3a3)</sup>bhikṣavas tathāgatā arhantaḥ samyaksambuddhā ◎ daśabalabalina udārārṣabha samyakṣiṃhanādanādinaś caturvaiśāradya viśāradaḍṛ<sup>(4)</sup>ḍhanārāyaṇasaṃhamanākāyāḥ | teṣāṃ apy a◎-yaṃ kāyo nikṣepanadharmā ||

S<sup>4</sup>: ye <sup>(46b2)</sup>pi te bhikṣavas tathāgatā arhantaḥ samyaksambuddhā daśabalabalinaḥ udārārṣabhāḥ samyakṣiṃhanādanādinaś catuvaiśāradyaṃ nirvāṇamārgavatāraṇavaiśāradyaṃ āśrava<sup>(3)</sup>jñānaprahāṇavaiśāradyaṃ viśādāḍṛḍhanārāyaṇasaṃhatakāyās teṣāṃ apy ayaṃ kāyo nikṣepanadharmāḥ |

S<sup>4</sup>: ye pi te bhikṣavas tathāgatā arhantaḥ samyak sambuddhā daśa-valavalalinaḥ udārārṣamāḥ samyakṣiṃhanādanādineś caturvaiśāradya dharmārohaṇavaiśāradyaṃ | sarvadharmadeśanāvaiśāradyaṃ nirvāṇamārgavatāraṇavaiśāradyaṃ āśravajñānaprahāṇavaiśāradyaṃ | viśadāḍṛḍhanārāyaṇasaṃhatakāyās teṣāṃ apy ayaṃ kāyo nikṣepanadharmāḥ |

K p.103,§11: ye 'pi te bhikṣavas tathāgatā arhantaḥ samyaksambuddhā daśabalabalinaḥ udār'ārṣabhāḥ samyakṣiṃhanādanādinaś caturvaiśāradyaṃ dharmārohaṇavaiśāradyaṃ sarvadharmābhya-sanavaiśāradyaṃ nirvāṇamārgāvatāraṇavaiśāradyaṃ āśravajñānaprahāṇavaiśāradyaṃ viśadāḍṛḍhanārāyaṇasaṃhatakāyās teṣāṃ

<sup>1</sup> <'>pi em. : pi Ms.

<sup>2</sup> udār<ārṣabhāḥ> em. [S<sup>4</sup>; cf. khyu mchog T] : udārabhava Ms.

<sup>3</sup> samyak° em. : samyaka° Ms.

<sup>4</sup> catu<r>° em. : catu° Ms.

<sup>5</sup> °sa<m>hatana° em. : °sahatana° Ms.

<sup>6</sup> °dharmāḥ em. : °dharmmāḥ Ms.

<sup>a</sup> ye pi te tathāgatā 'rhantaḥ ◎ samyakṣambuddhā daśabalabalina udārabha◎va samyakasiṃhanādanādinaś catuvai<sup>(14a5)</sup>śāradyaviśāradaḍṛḍhanārāyaṇa◎sahatanakāyās teṣāṃ apy ayaṃ kāyo ◎ nikṣepadharmmāḥ |



**§11** gang yang de <sup>(157a)</sup> bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas stobs bcu'i stobs dang ldan pa | mi 'jigs pa bzhis bsnyengs pa mi mnga' ba | khyu mchog gi gnas su zhal gyis 'che ba | sku la sred med kyi stobs brtan pa 'dus pa | seng ge'i <sup>(2)</sup> sgra yang dag par sgrogs pa de rnams kyang yid du 'ong ba'i<sup>1</sup> sku spong bar mdzad pa'i chos can no | (Q 166b5-6) (S 295a7--b2)

**§11** <sup>(600c10-12)</sup> 乃至如來應正等覺，十力廣大，四智圓明，說法無畏，正師子吼，歷無數勤勞，得那羅延身，亦復棄捨。

**§11** Even the bodies of those Tathāgatas, the worthy ones, fully enlightened ones, mighty with ten powers, assuming the leadership,<sup>a</sup> pronouncing a true lion's roar, proficient in the four confidences,<sup>b</sup> having a vigorous body<sup>c</sup> like that of the stout Nārāyaṇa, also follow the law of giving up.

<sup>1</sup> yid du 'ong ba'i DQ : yid du mi 'ong ba'i S

<sup>a</sup> C: "perfect (? 圓明) in the four kinds of knowledge".

<sup>b</sup> KS<sup>H</sup>Y unfold the list of the four confidences, with different wording but quite similar principles, cf. MVy 131-4; see S<sup>5</sup>, fn.72; cf. also BHSD s.v. *vaiśāradya*; AVS 49 f. (no.23).  
C mentions only the confidence in teaching (\**dharmadeśanāvaiśāradya*).

<sup>c</sup> C: "after unaccountable effort, he obtains a vigorous body ..."

**§12<sup>a</sup>** <sup>a</sup>tadyathā nāma bhikṣavaḥ kumbhakāraḥkṛtāni bhāṇḍāny<sup>1</sup> āmāni vā pakvāni vā sarvāni tāni bhedanaparyavasānāni, evam eva bhikṣavaḥ sarveṣāṃ sattvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ maraṇāntaṃ jīviṭaṃ maraṇaparyavasānam. nāsti jātasyāmarāṇaṃ<sup>2, b</sup>

apy ayam kāyo nikṣepaṇadharmah.

Y p.33,14-34,1: ye 'pi te bhikṣavas tathāgatā arhantaḥ samyaksaṃbuddhā daṣabalabalinaḥ udārārṣabhāḥ samyaksimhanādanādinaḥ caturvaiśāradyaṃ, dharmārohaṇavaiśāradyaṃ sarvadharmadeśanāvaiśāradyaṃ nirvāṇamārgāvatāraṇavaiśāradyaṃ āśravajñānaprahāṇavaiśāradyaṃ, viśadādr̥ḍhanārāyaṇasaṃhatakāyās, teṣāṃ apy ayam kāyo nikṣepaṇadharmah ||

<sup>a</sup> Cf. SN(F) I 97,23-27: ... seyyathāpi mahārāja yāni kānīci kumbhakārakabhājanāni āmakāni ceva pakkāni ca || sabbāni tāni bhedanadhammāni bhedanapariyosānāni bhedanaṃ anatītāni || evam eva kho mahārāja sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṃ anatītā ti ||

<sup>b</sup> S<sup>2</sup>: tad yathā pi nāma bhikṣavaḥ kumbhakāraḥkṛtāni bhāṇḍāny āmā<sub>(3a5)</sub>ni vā pakvāni vā sarvāni tāni bhedanaparya<sup>©</sup>ntāni bhedanaparyasānāny evam eva bhikṣavaḥ sarveṣāṃ satvānāṃ sarveṣāṃ bhūtānāṃ <sub>(6)</sub>sarveṣāṃ prāṇināṃ maraṇāntaṃ hi jīvi maraṇaparyasānaṃ nāsti jātasyāmarāṇaṃ ||

S<sup>4</sup>: tad yā pi nāma bhikṣavaḥ kumbhakāraḥkṛtāni bhāṇḍāni vā pa<sub>(46b4)</sub>kvāni vā bhedanaparyantāni bhedanaparyavasānā eva bhikṣavaḥ sarveṣāṃ satvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ | maraṇāntaṃ hi jīviṭaṃ maraṇaparyasānaṃ nāsti <sub>(5)</sub>jātasyāmarāṇaṃ ||

S<sup>4</sup>: tad yathāpi nāma bhikṣavaḥ kumbhakāraḥkṛtāni bhāṇḍāni śrāmāni vā pakvāni va bhedanaparyantāni bhedanaparyavasānāny evam eva bhikṣavaḥ sarveṣāṃ sattvānāṃ sarveṣāṃ bhūtānāṃ prāṇināṃ āmaraṇāntaṃ hi jīviṭa maraṇaparyavasānaṃ nāsti jāta-

<sup>1</sup> bhāṇḍāny *em.* : bhāṇḍāni Ms.

<sup>2</sup> jātasyā° *em.* : jātasya° Ms.

<sup>a</sup> tadyathā nāma bhi<sub>(14a6)</sub>kṣavaḥ | kumbhakāraḥkṛtāni bhāṇḍā<sup>©</sup>ni | āmāni vā pakvāni vā sarvāni <sup>©</sup> tāni bhedanaparyavasānāni | e-  
va<sub>(7)</sub>m eva bhikṣavaḥ sarveṣāṃ satvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ maraṇāntaṃ jīviṭaṃ | maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ ||

**§12** <sup>1</sup>dge slong dag 'di lta ste | rdza mkhan gyis snod  
 rnams byas pa ni so btang ba 'am | so ma btang ba de dag  
 thams cad kyang mthar 'jig pa<sup>2</sup> dang | mthar zad par 'gyur  
 ro<sup>1</sup> | dge slong dag <sup>(157a3)</sup>de bzhin du sems can thams cad  
 dang<sup>3</sup> | 'byung po thams cad dang | srog chags thams cad  
 kyi gson pa'i mtha' ni 'chi ba yin zhing mthar 'chi bar  
 'gyur ba ste | skyes nas 'chi bar mi 'gyur ba med do | <sup>(Q 166b6-7)</sup> (S  
 295b2-4)

**§12** <sup>(600c12-16)</sup> 所謂如彼窯師造作坏器盆甕之類，雖復有成，定  
 從破壞；又如菓熟，自當墮落。生滅之法，亦復如是。諸苾  
 芻，一切有情，乃至部多，一切含識，至壽命盡，無免斯  
 者，如無有生，即當無滅。

**§12** Monks! Just like all the pots, unfired or fired<sup>a</sup> made  
 by the potters, break and come to an end;<sup>b</sup> so, monks, the  
 lives of all sentient beings, all animate creatures and all  
 living beings end in death and terminate in death. The im-  
 mortality of something that is born does not exist.

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<sup>1</sup> dge slong dag 'di lta ste ... mthar zad par 'gyur ro DS : om. Q  
<sup>2</sup> mthar 'jig pa S : 'jig pa D  
<sup>3</sup> dang DQ : om. S

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<sup>a</sup> C: 'though accomplished (by the potters to be pots)'.  
<sup>b</sup> C adds another analogy: 'like the fruit surely falls when ripe' (又如  
 菓熟自當墮落). Cf. §13, v.4.

**§13<sup>a</sup>** idam avocad bhagavān. idam<sup>1</sup> uktvā sugato hy athāparam etad uvāca śāstā —

<sup>a</sup>yathāpi<sup>2</sup> kumbhakāreṇa mṛttikābhājanam<sup>3</sup> kṛtam |  
sarvam<sup>4</sup> bhedanaparyantam sattvānām jīvitam tathā ||  
(3)

<sup>b</sup>yathā phalānām pakvānām nityam patanato bhayam |

syāmarāṇam |

Κ p.103,§12: tad yathā 'pi nāma bhikṣavaḥ kuṃbhakārakṛtāni bhāṇḍāni āmāni vā vakrāni vā bhedanaparyantāni bhedanaparyavasānāny ayam eva bhikṣavaḥ sarveṣāṃ sattvānām sarveṣāṃ bhūtānām sarveṣāṃ prāṇinām maraṇāntam hi jīvitam maraṇaparyavasānam nāsti jātasyāmarāṇam.

Υ p.34,2-5: tadyathāpi nāma bhikṣavaḥ kuṃbhakārakṛtāni bhāṇḍāni āmāni vā pakvāni vā bhedanaparyantāni bhedanaparyavasāny, evam eva bhikṣavaḥ sarveṣāṃ sattvānām sarveṣāṃ bhūtānām sarveṣāṃ prāṇinām maraṇāntam hi jīvitam maraṇaparyavasānam nāsti jātasyāmarāṇam ||

- <sup>a</sup> UV I 1.12: yathāpi kumbhakāreṇa mṛttikābhājanam kṛtam |  
sarvam bhedanaparyantam evam martyasya jīvitam ||  
Cf. Sn v.577 (p.113): yathāpi kumbhakārassa katā mattikabhājanā sabbe bhedanapariyantā, evam maccāna jīvitam. also Nidd I 121.  
Pāli Peṭ 7: yathā pi kumbhakārassa kataṃ mattikabhājanam.  
khuddakaṃ ca mahantaṃ ca, yaṃ pakkaṃ yaṃ ca āmakam.  
sabbam bhedanapariyantam, evam maccāna jīvitam ||
- <sup>b</sup> UV I 1.11: yathā phalānām pakvānām nityam patanato bhayam |  
evam jātasya martyasya nityam maraṇato bhayam ||  
Pada a does not scan, cf. Pāli Sn v.576 (p.113):  
phalānam iva pakkānam pāto papatanā (B<sup>e</sup> patanato) bhayam,  
evam jātānam maccānam niccam maraṇato bhayam. See also

<sup>1</sup> idam *em.* : idam Ms.

<sup>2</sup> °ā<pi> Ms.

<sup>3</sup> mṛttikā° *em.* : mṛttikā° Ms.

<sup>4</sup> sarva<ṃ> *em.* : sarva Ms.

<sup>a</sup> idam a<sub>(8)</sub>vocad bhagavān idam uktvā sugato hy athāparam etad uvāca śāstā: yathā<pi> kumbhakāreṇa mṛttikābhājanam kṛtam sarva bhedanaparyantam satvānām jīvitam tathā <sup>(14b)</sup>yathā phalānām pakvānām nityam patanato bhayam | evam jātasya marita nityam maraṇato bhayam ||

**§13** bcom ldan 'das kyis de skad ces bka' stsal te<sup>1</sup> | bde  
bar <sup>(157a4)</sup>gshegs pas de skad gsungs nas | ston pas<sup>2</sup> gzhan  
yang 'di skad bka' stsal to |

kye ma 'du byed rnams mi rtag |  
skye zhing 'jig pa'i chos can yin |  
skyes<sup>3</sup> nas 'jig par 'gyur ba ste |  
de bas nye bar zhi ba bde | (1)

de ltar rab tu 'bar ba la |  
dga'<sup>4</sup> byar ci yod mgur <sup>(s)</sup>cir<sup>5</sup> yod |  
mun pa'i nang<sup>6</sup> zhugs gnas pa dag<sup>7</sup> |  
ci phyir sgron ma tshol mi byed | (2)<sup>a</sup> (Q 166b7-167a1) (S 295b5-7)

**§13** <sup>(600c16-20)</sup>復說偈言  
如來天中天 說是無常法

- 
- 1 te DS : to Q  
2 ston pas S : ston pa DQ  
3 skyes QS : skye D  
4 dga' QS : dgar D  
5 cir S : ci DQ  
6 nang QS : nang du D  
7 gnas pa dag QS : gnas pa D
- 

<sup>a</sup> Editorial numbering. Here I follow K in listing this verse, which is existent only in T, in the sequence for easier reference.

The Tibetan verse closely corresponds to UV III 1.4 (Anityavarga):

*de ltar rab tu 'bar ba la | ci zhig dgar yod mgur ci yod ||*  
*mun pa'i nang zhugs gnas pa dag | ci phyir sgron ma tshol mi byed ||*

The parallel Skt given in UV I 1.4 is as follows:

*ko nu harṣaḥ ka ānanda evaṃ prajvalite sati |*  
*andhakāraṃ praviṣṭāḥ stha pradīpaṃ na gaveṣatha ||*

法句經 (Taishō 210) and 法句譬喻經 (Taishō 211) have no parallel.

出曜經, Taishō 212, vol.4, 611c10-11:

何喜何笑 念常熾然 深蔽幽冥 而不求錠

法集要頌經, Taishō 213, vol.4, 777a14-15:

如燭熾焰時 擲物在暗處 不使智燈尋 恒為煩惱覆

evaṃ jātasya martasya<sup>1</sup> nityaṃ maraṇato bhayaṃ||<sup>a</sup> (4)

Lüders 1899: 489.

J iv.127,3-4: phalānaṃ iva pakkānaṃ niccaṃ papatanā bhayaṃ  
evaṃ jātānaṃ maccānaṃ niccaṃ maraṇato bhayaṃ. ||85||

<sup>a</sup> S<sup>2</sup>: idam avocat<sup>o</sup> bhagavān idam uktvā sugato hy athāparam eta<sub>(3b)</sub>d  
uvāca śāstā ||

anityā bata saṃskārā utpādyā hi nirudhyādhṛteṣāṃ vyupaśamaḥ  
sukhaṃ || (1)

yathā hi kumbhakāreṇa mṛttikābhā<sub>(2)</sub>janaṃ kṛtaṃ |

bhedanaparyantaṃ satvānāṃ jīvi tathā || (3)

yathā phalānāṃ pakvānāṃ śāsvat<sup>o</sup> patanato bhayaṃ |

evaṃ jātasya marttyasya nityaṃ mara<sub>(3)</sub>ṇato bhayaṃ || (4)

sarve kṣayāntā nicayāḥ patanā<sup>o</sup>ntāḥ samucchrayāḥ |

saṃyogā vipreyogāntā maraṇāntaṃ hi jīvitaṃ || (5)

S<sup>4</sup>: idam avocad bhagavān idam uktvā sugato hy atathāparā uvāca  
śāstā |

anityā bata saṃskārā utpādayayadharmināḥ

utpadyā hi nirudhyānte teṣāṃ vyu<sub>(46b6)</sub>pasama sukhaṃ | (1)

yathā hi kumbhakāreṇa mṛttikābhājanaṃ kṛtaṃ |

sarvaṃ bhedanaparyanta satvānāṃ jīvitaṃ tathā | (3)

yathā phalānāṃ pakvānā śāsvat patanato bhayaṃ |

tathā saṃskārajā<sub>(47a)</sub>ḥ satvānityaṃ maraṇato bhayaṃ || (4)

sarve kṣayāntā nicayāḥ patantā samucchrayāḥ |

sayogāś ca viyogāntā maraṇāntaṃ hi jīvitaṃ || (5)

S<sup>u</sup> 60,12-21: idam avocad bhagavān idam ukto sugato hy athā  
parovāca śāstā |

anityā vata saṃskārā utpādayayadharmināḥ |

utpādyā hi nirudhyante teṣāṃ vyupaśamaḥ sukhaṃ || (1)

yathā hi kumbhakāreṇa muttikābhājanaṃ kṛtaṃ |

sarva bhedanaparyantaṃ sattvānāṃ jīvitaṃ tathā || (3)

yathā phalānāṃ pakvānāṃ śāsvat patanato bhayaṃ |

tathā saṃskārajāḥ satvā nityaṃ maraṇato bhayaṃ || (4)

sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ |

saṃyogāś ca viyogāntā maraṇānta hi jīvitaṃ || (5)

K p.104,§13-15: idam avocad Bhagavān idam uktvā Sugato hy athā-  
param uvāca Śāstā:

anityā bata saṃskārā utpādayayadharmināḥ,

utpādyā hi nirudhyante teṣāṃ vyupaśamaḥ sukhaṃ. (1)

<sup>1</sup> marta<sy> em. [m.c.; S<sup>2</sup>; UV etc] : martta Ms.

如坏<sup>a</sup>器不堅      終趣於破壞 (\*3)  
 同菓熟自落      有情命如是  
 苾芻今當知      生滅宜應怖 (\*4)

§13 Thus said the Blessed One. The Sugata having said so, then the teacher further said the following —

<sup>a</sup>Like a vessel of clay made by a potter,  
 all comes to an end by breaking; it is the same with  
 the life of a living being.<sup>b</sup> (3)

Like the fruits when ripe always fear falling;  
 so a mortal after being born always fears dying.<sup>c</sup> (4)<sup>d</sup>

<sup>a</sup> 坏 FKrMY: 不 S

<sup>a</sup> Ms. (and C) contain only two verses in total. All other Skt sources have v.1, which is parallel to UV I 1.3. For its translation, see Silk 1994: 64; Prolegomena: 77; Lamotte 1988 (Eng): 496. Its Chinese parallel can be found in: 法句經, Taishō 210, vol.4,559a11-12; 法句譬喻經, Taishō 211, vol.4,575c4-5; 出曜經, Taishō 212, vol.4, 611b10-11; 法集要頌經, Taishō 213, vol.4,777a12-13.

<sup>b</sup> Cf. 法句經, T 210, vol.4,559a12-13 (法句譬喻經, T 211, vol.4,575c5-6; 出曜經, T 212, vol.4,614a28-29) (The three translations are identical): 譬如陶家 埏埴作器 一切要壞 人命亦然  
 法集要頌經, T 213, vol.4,777b1-2:

譬如陶家師 埏埴作坏器 諸有悉破壞 人命亦如是

<sup>c</sup> Cf. 法句經 (T 210) and 法句譬喻經 (T 211) have no parallel.  
 出曜經, T 212, vol.4,614a24-25:

命如果待熟 常恐會零落 已生皆有苦 孰能致不死

法集要頌經, T 213, vol.4,777a28-29:

命如果自熟 常恐會零落 生已必有終 誰能免斯者

<sup>d</sup> After v.4 all Skt sources except Ms contain v.5, which is parallel to UV I 1.22; Lévi 1932: 29; Divy(V) 17,6-7; SHT V 237; Saṅghabh(G) II 38; DhSam I 129; Pāli Nett 146.

The Chinese parallels can be found in: 法句經, T 210, vol.4,559a19-20 (法句譬喻經, T 211, vol.4,576b4-5; 出曜經, T 212, vol.4,618a3-4) (The three translations are mostly identical):

常者皆盡 高者亦墮 合會有離 生者有死

法集要頌經, T 213, vol.4,777b25-26:

聚集還散壞 崇高必墜落 生者皆盡終 有情亦如是

**§14<sup>a</sup>** idam avocad bhagavān āttamanāḥ.<sup>1</sup> te ca bhikṣavo  
bhagavato<sup>2</sup> bhāṣitam<sup>3</sup> abhyanandann<sup>4</sup> iti.  
anityatāsūtram<sup>5</sup> pañcamam<sup>6</sup> samāptam.<sup>a</sup>

yathā hi kuṃbhakāreṇa mṛttikā bhājanam kṛtam,  
sarvam bhedanaparyantaṃ sattvānām jīvitam tathā. (3)

yathā phalānām pakvānām śasvat patanato 'yam,  
tathā saṃskārajāḥ sattvānityamaraṇato bhayam. (4)

sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ,  
saṃyogāś ca viyogāntā maraṇāntam hi jīvitam. (5)

Y p.34,6-14: idam avocad bhagavān, idam uktvā sugato hy athā-  
parāvocat śāstā |

anityā vata saṃskārā uptādavyayadharmināḥ |  
utpadya hi nirūdhyante teṣāṃ vyupaśamaḥ sukham || (1)

yathā hi kuṃbhakāreṇa mṛttikābhājanam kṛtam |  
sarvam bhedanaparyantaṃ sattvānām jīvitam tathā || (3)

yathā phalānām pakvānām śasvat patanato bhayam |  
tathā saṃskārajāḥ sattvānām nityam maraṇato bhayam || (4)

sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ |  
saṃyogāś ca viyogāntā maraṇāntam hi jīvitam || (5)

<sup>a</sup> S<sup>1</sup>: idam avo<sub>(3b4)</sub>cad bhagavān āttamanāsas te ca bhikṣavas te ca |  
© parśadā bhagavato bhāṣitam abhyanandann iti || āryānityatāsū-  
tram samāptam\* ||

S<sup>2</sup>: idam avocad bhagavān āttamanās te <sub>(47a2)</sub>ca bhikṣavaś te ca var-  
ṣado bhagavato bhāṣitam abhyanandan | ity āryānityasūtra samāp-  
ta ||

S<sup>3</sup>: idam avocad bhagavān āttamanās te ca bhikṣavaḥ sā ca parśado  
bhagavato bhāṣitam abhyanandan | ity āryānityatāsūtram samāp-  
tam ||

K p.105,§16: idam avocad bhagavān āttamanās te ca bhikṣavas te

<sup>1</sup> āttamanāḥ *em.* : āttamanās Ms.

<sup>2</sup> bhagavato *em.* : bhagavate Ms.

<sup>3</sup> bhā<ṣi>tam *em.* : bhātam Ms.

<sup>4</sup> abhyanandan<n> *em.* : abhyanandan Ms.

<sup>5</sup> anitya{tā}tā° Ms.

<sup>6</sup> pañcama<m> *em.* : pañcama Ms.

<sup>a</sup> idam avocad bhagavān āttamanās te ca bhikṣavo bhaga<sub>(14b2)</sub>vate  
bhātam abhyanandan iti ||\*|| anitya{tā}tāsūtram pañcama samāp-  
tam ||



**§14** bcom ldan 'das kyis de skad ces bka' stsal nas | dge  
slong de dag yi rangs<sup>1</sup> te | bcom ldan 'das kyis gsungs pa la  
mngon par bstod do |

mi rtag pa nyid kyid mdo rdzogs so<sup>2</sup> || (Q 166b-167a2) (O 295b7-296a1)

**§14** 爾時世尊說是經已，諸苾芻眾，一心信受，歡喜奉  
行。

佛說諸行有為經

**§14** Thus said the benevolent Blessed One<sup>a</sup>. Those  
monks rejoiced in what the Blessed One had said.

The fifth sūtra, 'On impermanence', is complete.

<sup>1</sup> yi rangs D : yid rangs QS

<sup>2</sup> so DS : s.ho Q

<sup>a</sup> *Āttamanāḥ*. The position of 'ca' suggests that the word '*āttamanāḥ*' (Skt. nom. sg.) can only agree with '*bhagavān*'. This reading is described as the first in Kajiyama's list; for details see Sūtra 15, §5. 'Benevolent', see CPD s.v.

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ca parṣado bhagavato bhāṣitam abhyānandann. ity āryānityatāsū-  
tram samāptam.

Y p.35,1-3: idam avocad bhagavānn āttamanās te ca bhikṣavas te  
ca parṣado bhagavato bhāṣitam abhyānandan. ity āryānityatāsū-  
tram samāptam.

## **6. Prasenaḥitparipṛcchāsūtra**

### Primary Sources

- D Prasenajidgāthā. Tibetan Derge edition. *gSal rgyal gyi tshigs su bcad pa*. D 322, vol.72, sa, 201a6-204a4.
- F *gSal rgyal kyis tshig su bcad pa*. Tibetan Phug brag manuscript. no.295; ke.210b4-215a4.
- GBM<sup>1</sup> Prasenajidgāthā. Gilgit manuscript, folio nos. 1581,4-1585,1 in GBM.<sup>a</sup>
- GBM<sup>2</sup> Prasenajidgāthā. folio nos.3251-52 in GBM.
- Go *gSal rgyal gyi tshigs (!) su bcad pa*. Tibetan Gondhla manuscript. no.25,17; Ka-Ma 84a7-86b5.
- Ms Prasenajitparipṛcchāsūtra. The sixth sūtra in this Potala Sanskrit manuscript collection, 14b2-16b4.
- Q Prasenajidgāthā. Tibetan Peking edition. *gSal rgyal gyi tshigs su bcad pa*. Q 988, vol.39, shu, 210b1-213b3.
- S *gSal rgyal gyi tshigs su bcad pa*. Tibetan sTog palace manuscript, no.259; 149b1-153b6.

### Note:

The Tibetan translation is about double the length of Ms. The corresponding verses are to be found in the main content and the rest are in Appendix I.


In order to save space but at the same time to mark easier distinction between the Tibetan and the English translation, I indent the Tibetan verses but not the English in this sūtra.

<sup>a</sup> Any uncertain readings in GBM<sup>1</sup> and GBM<sup>2</sup> are given in italics. My most sincere thanks to Oliver von Criegern for checking the transliteration carefully. Shortly before publication, Gudrun Melzer kindly and generously offered me her draft on the text. The transliteration has greatly benefitted from this, and any mistakes that occur would be mine alone.

## **Critical Edition**

## 6. Prasenajitparipṛcchāsūtra

<sup>aab</sup>uṣṇīṣavālvavyajanātapatram<sup>1</sup>  
 apāśya<sup>2</sup> khaḍgān<sup>3</sup> maṇipāduke<sup>4</sup> ca |<sup>c</sup>  
 kṛtāñjaliḥ samyag abhipraṇamya  
 prasenajit<sup>5</sup> pṛcchati<sup>6</sup> lokanātham || [1]<sup>d</sup>

- <sup>a</sup> **GBM<sup>1</sup> 1581,4-5:** [seal mark 
 ap.<sub>(5)</sub>+ +.gaṃ maṇipāduke ca |  
 kṛtāñjali samyag abhipraṇa©mya  
 prase.ajitpṛ{..}cchati lokanātham | <1>  
*For the report on the Prasenajidgāthā in GBM, see LC 1960: 12-13; Hinüber 1979; Hinüber 1981; Matsumura 1986-7: 146.*
- <sup>b</sup> *a pada:* Indravajrā (Triṣṭubh); *b, c, d pada:* Upendravajrā (Triṣṭubh)
- <sup>c</sup> *Cf. Divy(V) 91,12:* tadantarā pañca kakudāny apanīya tadyathā — uṣṇīṣaṃ chatraṃ khaḍgamaṇiṃ vālvavyajanaṃ citre copānahau, sa pañca kakudāny apanīya yena bhagavāms tenopasaṃkrāntaḥ. *Cf. also, Saṅghabh(G) i.154,19-20; Mahāsūtra i.118 (E.1.5); SHT ix.99 (2099b, fn.3)*  
*Cf. MV i.259,14-15; (also 260,4-5; 260,14; 261,6-7):* ... nīlālamkāra nīla uṣṇīṣā nīlacchatrā nīlakhaḍgamaṇipādukavālvavyaṃjanāḥ || tatredam iti ucyate ...
- <sup>d</sup> [editorial numbering]

- <sup>1</sup> °vāla<vyajanāta>patram *em.* [GBM<sup>1</sup>; *m.c.*; gdugs dang ... rnga yab T]  
 : °vālapatrāṇy Ms.
- <sup>2</sup> apāśya *em.* : apāśya Ms.
- <sup>3</sup> khaḍgān *em.* : khaḍgān Ms.
- <sup>4</sup> °pāduke *em.* [GBM<sup>1</sup>; lham T] : °paduke Ms.
- <sup>5</sup> prasenajit *em.* : prasenajitaḥ Ms.
- <sup>6</sup> pṛcchati Ms.

- <sup>a</sup> <sup>(14b2)</sup>uṣṇīṣavālvapatrāṇy apāśya khaḍgān maṇipaduke ca | kṛtāñjali-  
<sup>(14b3)</sup>ḥ samyag abhipraṇamya pra×||××||©senajitaḥ pṛccha×ti ||××||  
 lokanātham © ||

rgya gar skad du | pra se na dzid<sup>1</sup> gā thā<sup>2</sup> |  
 bod skad du | gsal rgyal gyi<sup>3</sup> tshigs su bcad pa |  
 dkon mchog gsum la phyag 'tshal lo |  
 rgyal po gsal rgyal gdugs dang cod<sup>4</sup> pan dang |  
 rnga yab ral gri nor bu lham bzhag ste |  
 thal mo sbyar<sup>5</sup> te<sup>6</sup> legs<sup>(201a7)</sup> par phyag 'tshal nas |  
 'jig rten mgon po la ni zhu ba zhus |<sup>a</sup> (1)<sup>b</sup> (F 210b6-7; Go 84a7-9; Q 210b2-3;

S 149b2)

### The inquiry of Prasenajit<sup>c</sup>

Leaving behind the crown, chowrie, parasol,  
 swords<sup>d</sup> and jeweled shoes,<sup>e</sup>  
 bowing properly in reverend gesture,  
 (king) Prasenajit asks the Protector of the World. [1]

phan par dgongs pa thugs rje'i bdag nyid can |

- <sup>1</sup> dzid FGoQS : dzit D  
<sup>2</sup> gā thā DFQS : ga thā Go  
<sup>3</sup> gyi DFQS : gyis Go  
<sup>4</sup> cod DQS : gcod F : bcod Go  
<sup>5</sup> sbyar DFQS : sbyard Go  
<sup>6</sup> te DFQ : cing GoS

- <sup>a</sup> For a Japanese translation of the Tibetan version, see Sakai 1976, which is based on D with the consultation of Q.  
<sup>b</sup> The numbering follows the Tibetan version of verses, which is different in sequence and quantity to the Sanskrit manuscript. The remaining Tibetan verses are listed in the Appendix I (cf. Introduction: VIII). A comparison of verses in Ms, GBM<sup>1</sup> and Tib is given in Appendix II.  
<sup>c</sup> For the title, see the colophon at the end.  
<sup>d</sup> *Khadga* in Tib (*ral gri*), GMB<sup>1</sup> and Divy(V) f.p. is singular.  
<sup>e</sup> Concerning a similar list of the five items left behind by Prasenajit before his approaching the Buddha, cf. *Rājāvavāda*<sup>c</sup> 787a9-13: 便即脫去剎帝利種灌頂大王隨身所有五標尊飾：一者頂上寶冠、二者所執神劍、三者眾寶傘蓋、四者末尼扇拂、五者織成寶履。既去是已詣如來所，到已頂禮世尊雙足，右繞三匝退坐一面。

<sup>aab</sup>hitāśayānām karuṇātmakānām  
 tathāgatānām parinirvṛtānām<sup>1</sup> |  
 vidhāya pūjām katham agrabuddhe<sup>2</sup>  
 sukham<sup>3</sup> labhante<sup>4</sup> 'nyabhaveṣu<sup>5</sup> martyāḥ || [2]

- <sup>a</sup> **GBM<sup>1</sup> 1581,5-6:** hitāśayānām ❀ karuṇātmakānām  
 tathāgatānām pa<sup>+</sup>(<sub>6</sub>)rvṛtānām |  
 vidhāya pūjām katha{m}m agryabuddhe  
 sukham labhante nyabhaveṣu martyāḥ <2>  
<sup>b</sup> Upendravajrā (Triṣṭubh)

- <sup>1</sup> parini<r>vṛtānām *em.* : parinivṛtānām Ms.  
<sup>2</sup> °buddhe<ḥ> *em.* : °buddhe Ms.  
<sup>3</sup> sukha<m> *em.* : sukha Ms.  
<sup>4</sup> labhante *em.* [GBM<sup>1</sup>] : labhanty Ms.  
<sup>5</sup> 'nyabhaveṣu *em.* [srid pa gzhan du T; v.4 below] : anyabhaveyuh Ms.

- <sup>a</sup> hitāśayānām karuṇātmakānām <sub>(14b4)</sub>tathāgatānām parinivṛtānām  
 © vidhāya pūjām katham agrabuddhe sukha labha©nty anyabhaveyuh marttyāḥ ||



de bzhin gshegs rnam mya ngan 'das pa na |  
 mchod pa bgyis pas<sup>1</sup> blo mchog ji lta bur |  
 srid pa gzhan du mi rnam bde<sup>2</sup> ba thob<sup>3</sup> | (2) (D 201a 7; F 210b7-8;

Go 84a9-10; Q 210b3-4; S 149b2-3)

To the Tathāgatas, who have passed away,<sup>a</sup> [who]  
 with altruistic intention [and] with compassion as their  
 nature,<sup>b</sup>  
 how do mortals by making offers, gain the bliss  
 of the ultimate understanding in other existences? [2]

<sup>1</sup> bgyis pas DGoQS : bgyis F

<sup>2</sup> bde DFQS : bde' Go

<sup>3</sup> thob FGoQS : 'thob D

<sup>a</sup> Many Mahāyāna texts have mentioned that to worship the Tathāgata's *stūpa* or *sarīra* after his *parinirvāṇa* has great results. Among scholastic texts, MVibh 585a6-15 has already mentioned that the results of the *pūjā* to the Tathāgata both before and after his *parinirvāṇa* are the same, therefore the theft of (goods belonging to) the *stūpa* should be considered as stealing from the Tathāgata still: 問：若盜如來窣堵波物，於誰處得根本業道？...如是說者，於佛處得，所以者何。如世尊言，阿難當知，若我住世，有於我所，恭敬供養，及涅槃後，乃至千歲，於我馱都，如芥子許，恭敬供養，我說若住平等之心，感異熟果平等平等，由此言故，世尊滅度雖經千歲，一切世間恭敬供養佛皆攝受。Cf. Sūtra 2, §14 fn.

Similar to MVibh on the theft, cf. also MP-Hofen 901c10-902a20 — Surrounding the event of the Buddha's *parinirvāṇa*, the text equates the two merits of worship between and after his *parinirvāṇa*, and provides their doctrinal basis: 若佛在世若涅槃後，有信心檀越，以金銀七寶一切樂具奉施如來，云何舉置？佛告阿難：若佛現在所施佛物，僧眾應知。若佛滅後...應用造佛形像，及造佛衣七寶幡蓋...除供養佛，餘不得用，用者即犯盜佛物罪。...若佛現在，若涅槃後，若復有人深心恭敬供養禮拜尊重讚歎，如是二人，所得福德，無二無別。...阿難，若見如來舍利即是見佛，見佛即是見法，見法即是見僧，見僧即見涅槃。阿難，當知以是因緣，三寶常住無有變易，能為眾生作歸依處。 For the affiliation of MP-Hofen to Mahāsaṃghika school, see Inoue 2005.

<sup>b</sup> Or read the first half of the verse as an absolute:

“With altruistic intention [and] with compassion as their nature, though the Tathāgatas have passed away,”

<sup>αab</sup>pūrvāparānte bhagavān nṛsimhaḥ  
sarveṣu dharmeṣv aparokṣacakṣuḥ<sup>1</sup> |  
ānandabhadrasya tataḥ samakṣam<sup>2</sup>  
tathāgataḥ<sup>3</sup> praśnam idaṁ jagāda || [3]

<sup>βcd</sup>rājañ<sup>4</sup> śṛṇu prārthitam artham<sup>5</sup> adya<sup>6</sup>  
yathā jinānām praṇidhāya pūjām |  
idaṁ vicitraṁ vipulaṁ labhante  
vipākam anyeṣu bhaveṣu martyāḥ || [4]

<sup>a</sup> **GBM<sup>1</sup> 1581,6-7:** pūrvāparānte bhagavā nṛsimha  
sa<sup>⊗</sup>rveṣu dharmeṣv aparokṣacakṣuḥ  
āna<sup>(7)</sup>+bhadrasya tatas samakṣam  
prasenajitpraśnam idaṁ jagāda || <3>

<sup>b</sup> *a, b, c pada:* Indravajrā (Triṣṭubh)  
*d pada:* Upendravajrā (Triṣṭubh)

<sup>c</sup> **GBM<sup>1</sup> 1581,7-8:** .ājām śṛṇu .rārthitam artham adya  
yathā jinānām praṇidhāya pūjām  
iṣṭam vicitraṁ vipulaṁ labham.e  
(8)+pākam anyeṣu bhaveṣu martyāḥ <4>

<sup>d</sup> *a pada:* Indravajrā (Triṣṭubh)  
*b, c, d pada:* Upendravajrā (Triṣṭubh)

<sup>1</sup> dharmeṣv <a>parokṣa° *em.* [GBM<sup>1</sup>] : dharmmeṣu parokṣa° Ms.

<sup>2</sup> samakṣam *em.* [GBM<sup>1</sup>; mngon sum T] : samajyam Ms.

<sup>3</sup> tathāgata<h> *em.* : tathāgata Ms.

<sup>4</sup> rājañ *em.* : rājan° Ms.

<sup>5</sup> <artham> *em.* [m.c.] : sarvam Ms.

<sup>6</sup> adya *em.* [GBM<sup>1</sup>] : udyata Ms.

<sup>α</sup> pūrvāpa<sup>(14b5)</sup>rānte bhagavān° nṛsimhaḥ sarveṣu © dharmmeṣu pa-  
rokṣacakṣuḥ | ānandabhadra©sya tataḥ samajyam tathāgata pra-  
śna<sup>(14b6)</sup>m idaṁ jagāda ||

<sup>β</sup> rājan° śṛṇu prā©rthitam sarvam udyata yathā jinānām praṇi©-  
dhāya pūjām idaṁ vicitraṁ vipulaṁ <sup>(14b7)</sup>labhante vipākam anyeṣu  
bhaveṣu marttyāḥ ||

bcom ldan<sup>(201b)</sup> mi yi<sup>1</sup> seng ge<sup>2</sup> snga phyi'i mtha'i<sup>3</sup> |  
 chos rnam kun la mngon sum spyān<sup>4</sup> gyur pas<sup>5</sup> |  
 kun dga' bzang po yi ni mngon sum du |  
 gsal rgyal zhus lan<sup>6</sup> 'di skad<sup>7</sup> bka' stsal pa | (3) (F 210b8-211a1; Go

84a10-11; Q 210b4; S 149b3-4)

The Blessed One, a lion among men, has  
 an open understanding<sup>a</sup> eye on all things in the past and  
 future.

In the presence of the fortunate Ānanda,  
 the Tathāgata answered the question<sup>b</sup>. [3]

ji ltar rgyal ba<sup>8</sup> dag<sup>9</sup> la mi rnam kyis |  
 mchod pa byas pas srid pa gzhan dag tu |  
 rnam smin<sup>10</sup> 'dod<sup>(201b2)</sup> pa rgya chen<sup>11</sup> sna tshogs thob<sup>12</sup> |  
 gsol ba'i<sup>13</sup> don de rgyal pos mnyan<sup>14</sup> par gyis | (4) (F 211a1-2; Go

84a11-84b1; Q 210b4-5; S 149b4-5)

King! Listen now<sup>c</sup> about the requested matter.  
 As having paid homage fully to the victors,  
 The mortals obtain the various

- 
- 1 mi yi DQS : mi'i FGo (myi'i)  
 2 seng ge DFQS : seng ge'i Go  
 3 snga phyi'i mtha'i DGoQS : snga phyi 'tha'i F  
 4 mngon sum spyān S : mngon gsum spyān FGo : mngon sum spyad  
 DQ  
 5 gyur pas DFQS : gyurd pa Go  
 6 zhus lan DQS : zhus lam F : lni zhus lan Go  
 7 'di skad Go : 'di dag DFQS  
 8 rgyal ba DFGoS : mchod rten Q  
 9 dag DQ : rnam FGoS  
 10 rnam smin DFQS : 'bras bu Go  
 11 rgya chen FGoS [vipulaṃ Ms.] : om. DQ  
 12 thob FGoS : ci thob pa DQ  
 13 gsol ba'i FS : gsold ba'i Go : zhus pa'i DQ  
 14 mnyan DQS : mnyand Go : mnyam F

<sup>a</sup> *aparokṣa*, cf. BHSD, s.v.

<sup>b</sup> GBM<sup>1</sup> and Tib: "he answered the question of Prasenajit".

<sup>c</sup> *adya*, but cf. *don de* in T.

<sup>aab</sup> saurūpyasaubhāgyaguṇopapannā<sup>1</sup>  
 guptendriyā<sup>2</sup> bhāskaradīptayas te |  
 bhavanti loke nayanābhirāmā<sup>3</sup>  
 ye kārayantīha jīnasya bimbam || [5]  
<sup>βc</sup> nirmalam<sup>4</sup> bhavati tasya śarīram  
 sarvarogabhayaśokavimukta<sup>5d</sup> |  
<sup>e</sup> padmagarbhasukumāram udāram

- <sup>a</sup> **GBM<sup>1</sup> 1581,8-1582,1:** saurūpyasaubhāgyaguṇopapannam  
 gu.ndriyā bhāskarad.ptayas te |  
 bhavaṃti loke nayanābhirāmā  
 ye kārayaṃtīha jina.. (1582,1) bimbam | <5>  
*Cf. Yazdani IV 112 (also quoted in Salomon & Schopen 1984, 120), cf.  
 also Tsukamoto 1996: i.367; 381; Cohen 1995: 377.*  
 sauru(rū)pyasaubhāgyaguṇopapamnnā(pannā)  
 guṇendriye bhāsvaradīptayas te [|\*]  
 bhavaṃ(va)nti te nayanābhirāmā |  
 ye kārayaṃ(ya)ntīha Jīnasya bi[m]ba[m] [|\*]  
<sup>b</sup> *a, b, d pada:* Indravajrā (Triṣṭubh)  
*c pada:* Upendravajrā (Triṣṭubh)  
<sup>c</sup> *a, b, c pada:* Svāgatā (Triṣṭubh); *d pada:* the fourth syllable does not  
 scan. Perhaps the consonant cluster “pr” does not make the syllable long,  
 i.e. a Middle Indian license (patimā).  
<sup>d</sup> *Cf. SaddhP(W) 372, v.27c:* sarvaduḥkhabhayaśokanāśakaṃ  
<sup>e</sup> *Cf. MV i.150,1 (i.218; ii.20):* amaragarbhasukumāram; i.254,7: vara-  
 kamalagarbhasukumāro.

- <sup>1</sup> saurūp<y>a° *em.* [GBM<sup>1</sup>] : saurūpa° Ms.  
<sup>2</sup> guptendriyā *em.* [dbang po bsdams T; JN s.v. bsdams] : guhyendriyā  
 Ms.  
<sup>3</sup> <na>yanā° *em.* [m.c.; GBM<sup>1</sup>; Yazdani; mig tu T] : janā° Ms.  
<sup>4</sup> nirmalam *em.* [m.c.] : sunirmmalam Ms.  
<sup>5</sup> °vimukta *em.* [m.c.] : °nirmuktaṃ Ms.

- <sup>α</sup> saurūpasaubhāgyaguṇopapannā guhyendriyā bhāskaradīptayas te  
 bhavanti loke janābhirā<sub>(14b8)</sub>mā ye kārayantīha jīnasya bimbam ||  
<sup>β</sup> sunirmmalam bhavati tasya śarīram sarvarogabhayaśokanirmuk-  
 taṃ | padmagarbhasukumāram udāram yaḥ karo<sub>(15a)</sub><...>ti pratimā  
 sugatasya ||

abundant results<sup>a</sup> in other lives. [4]

su dag 'dir ni rgyal ba'i gzugs byed pa |  
de dag gzugs bzang yid 'ong yon<sup>(201b4)</sup> tan ldan |  
dbang po bsdams<sup>1</sup> shing 'od 'bar nyi ma bzhin |  
'jig rten dag na<sup>2</sup> mig<sup>3</sup> tu sdug par 'gyur | (7) (F 211a5-6; Go 84b3; Q

210b7-8; S 149b7-150a1)

<sup>b</sup>They shall possess beauty, prosperity, qualities,  
[and] well-protected senses as splendid as the sun<sup>c</sup>,  
delightful to the eyes of the world<sup>d</sup>,  
who cause to make an image of the victor to be made  
here. [5]

su dag bde bar gshegs pa'i gzugs byed pa |  
de yi<sup>4</sup> lus ni<sup>5</sup> dri ma med pa dang |  
pad ma'i snying po lta bur 'jam zhing yangs |  
nad dang mya ngan<sup>6</sup> sdug bsngal 'jigs<sup>(201b5)</sup> las thar | (8) (F

211a6-7; Go 84b3-4; Q 210b8-211a1; S 150a2)

His body will be stainless,

- 
- <sup>1</sup> bsdams DFQS : snams (sic) Go  
<sup>2</sup> na DGoQS : ni F  
<sup>3</sup> mig DFQS : dmyig Go  
<sup>4</sup> de yi DQS : de'i FGo  
<sup>5</sup> ni DGoQS : de F  
<sup>6</sup> mya ngan DGoQS : om. F

- <sup>a</sup> Tib (GBM<sup>1</sup>): "the desired ('dod pa; iṣṭam GBM<sup>1</sup>) abundant various results".
- <sup>b</sup> Yazdani IV,112 and Cohen 1995: 377 also have an English translation.
- <sup>c</sup> Ms. *guhyendriya*, the meaning of which is somewhat obscure in this context, though sensible in tantric texts. Yazdani IV 112 etc. reads: *guṇendriye*, the locative case here and the meaning of the compound *guṇendriya* are also difficult to understand.  
Tib: *dbang po bsdams*, \**guptendriya*, cf. JN s.v. *bsdams pa*. \**Guptendriya* can be attested in more texts; -*hya*- and -*pta*- were perhaps mistaken in this case.
- <sup>d</sup> Tib: "world" in plural ('jig rten dag).

yaḥ karoti<sup>1</sup> pratimāṃ<sup>2</sup> sugatasya || [6]  
<sup>αab</sup>na yāti dāsyam<sup>3</sup> na daridrabhāvaṃ<sup>4</sup>  
na preṣyatām<sup>5</sup> nāpi ca hīnajanma<sup>6</sup> |  
na cāpi vaikalyam ihendriyāṇām<sup>7</sup>  
yo lokanāthapratimāṃ<sup>8</sup> karoti || [7]  
<sup>βcd</sup>mālyair<sup>9</sup> udāir atha puṣpavarṣair<sup>10</sup>  
bimbaṃ samanvarcya<sup>11</sup> muner manuṣyāḥ |  
bhavanti te<sup>12</sup> devamanuṣyaloke

- <sup>a</sup> SRKK(H) v.52 (p.336; [26]; SRKK(Z) p.87; Bimbakathā):  
na yāti dāsyam na daridrabhāvaṃ  
na preṣyatām nāpi ca hīnajanma |  
na cāpi vaikalyam ihendriyāṇām  
yo lokanāthapratimāṃ karoti || 52 ||  
Also DvāA 49, v.86 (VI. Jīṇoddhāraṇabimbakathā)  
<sup>b</sup> *a, c pada:* Upendravajrā (Triṣṭubh)  
*b, d pada:* Indravajrā (Triṣṭubh)  
<sup>c</sup> **GBM<sup>1</sup> 1582,1:** mālyair udāir atha puṣpavarṣai  
bimbaṃ samanyarcya muner manuṣyāḥ  
bhavaṃti te devamanuṣyaloke  
svalaṃkṛtās citramanojñaveṣāḥ || <6>  
<sup>d</sup> *a, b pada:* Indravajrā (Triṣṭubh); *c, d pada:* Upendravajrā (Triṣṭubh)

- <sup>1</sup> karo<..>ti Ms.  
<sup>2</sup> pratimā<ṃ> *em.* : pratimā Ms.  
<sup>3</sup> dāsyā<ṃ> *em.* : dāsyā Ms.  
<sup>4</sup> daridra° *em.* [m.c.; SRKK] : dāridra° Ms.  
<sup>5</sup> preṣyatām *em.* [mngag gzhug T; cf. SRKK] : prekṣyatām Ms.  
<sup>6</sup> °janma *em.* : °janmā Ms.  
<sup>7</sup> ihe° *em.* [SRKK] : ihi° Ms.  
<sup>8</sup> °pratimā<ṃ> *em.* : °pratimā Ms.  
<sup>9</sup> māl<y>air *em.* [GBM<sup>1</sup>] : mālair Ms.  
<sup>10</sup> puṣpavarṣair *em.* [m.c.; cf. GBM<sup>1</sup>] : puṣyavarṣair ye Ms. [but su dag T]  
<sup>11</sup> <samanv>arcya *em.* [m.c.; cf. GBM<sup>1</sup>] : arccayaṃti Ms.  
<sup>12</sup> <te> *em.* [m.c.; GBM<sup>1</sup>; de dag T] : om. Ms.

- <sup>α</sup> na yāti dāsyā na dāridrabhāvaṃ na prekṣyatām nāpi ca hīnajanmā  
na cāpi vaikalyam ihindriyāṇām yo lokanāthapratimā ka<sub>(15a2)</sub>roti ||  
<sup>β</sup> mālair udāir atha puṣyavarṣair ye bimbaṃ arccayaṃti muner  
mmanuṣyāḥ | bhavaṃti devamanuṣyaloke svalaṃkṛtās citrā ma-  
nojñaghoṣāḥ ||

free of all disease, dismay<sup>a</sup> and affliction,  
magnificent, very tender like the calyx of the lotus,  
who makes an image of the Sugata. [6]

su zhig<sup>1</sup> 'jig rten mgon po'i gzugs byed pa |  
bran du mi skye mngag gzhug<sup>2</sup> skye mi 'gyur |  
dbul por mi 'gyur rigs dman<sup>3</sup> mi 'gyur zhing |  
dbang po rnams kyang nyams par<sup>4</sup> yang<sup>5</sup> mi 'gyur | (9)

(D 201b5; F 211a7-8; Go 84b4-5; Q 211a1; S 150a2-3)

<sup>b</sup>He will not be reborn in slavery, or to the status of a pau-  
per,  
neither servitude<sup>c</sup>, nor a low rebirth,  
nor even deficiency in his faculties in this world,  
who makes an image of the protector of the world. [7]

phreng ba rgya chen me tog<sup>6</sup> char<sup>7</sup> rnams kyes |  
su dag 'dir ni rgyal ba'i gzugs la mchod |  
de dag lha dang mi yi<sup>8</sup> 'jig rten du |  
(202b6) cha byad yid 'ong sna tshogs legs par brgyan<sup>9</sup> | (30)

(F 211a7-8; Go 84b4-5; Q 211a1; S 150a2-3)

After having honoured the image of the sage  
with the best garlands and showers of flowers,

<sup>1</sup> zhig DQ : dag FGoS

<sup>2</sup> mngag gzhug DQS : mngag bzhug F : mngag 'jug Go

<sup>3</sup> rigs dman DQS : rigs dmar FGo

<sup>4</sup> par DGoQS : pa F

<sup>5</sup> yang DQ : yong FGoS

<sup>6</sup> phreng ba rgya chen me tog Go : phreng ba rgyan chen me tog Q :  
phreng ('phreng S) ba me tog rgya chen DS : me tog 'phreng chen  
me tog F

<sup>7</sup> char DGoQS : 'tshar F

<sup>8</sup> mi yi DFQS : myi'i Go

<sup>9</sup> brgyan DFQS : brgyand Go

<sup>a</sup> °bhaya°, cf. Tib. *sdug bsngal*, 'duḥkha'.

<sup>b</sup> For a German translation of this verse, see SRKK(Z) p.87-88.

<sup>c</sup> Tib. *mngag gzhug*, cf. BG s.v. 使者, 僕人, 'servant'.

svalamkṛtās<sup>1</sup> citramanojñaghoṣāḥ || [8]

<sup>αab</sup>nirnaṣṭaśokā dṛḍhasarvagātrāḥ  
pradhānabhogā<sup>2</sup> bahuratnakoṣāḥ<sup>3</sup> |  
bhavanti martyā<sup>4</sup> <sup>5</sup>jitaśatrusaṃghāḥ<sup>6</sup>  
stūpaṃ munīndrasya<sup>7</sup> hi kārayitvā || [9]

<sup>βcd</sup>dharmānudharmāṃ<sup>8</sup> ca<sup>9</sup> caritram agraṃ<sup>10</sup>  
śīlaṃ śrutaṃ kṣāntim athāpi<sup>11</sup> loke |  
sarvāṃ hi siddhiṃ<sup>12</sup> ca samāpnuvanti<sup>13</sup>

- <sup>a</sup> **GBM<sup>1</sup> 1582,1-2:** nirnaṣṭaśokā<sup>(2)</sup> dṛḍhasarvagātrāḥ  
pradhānabhogāḥ bahuratnakoṣāḥ  
bhavanti martyā jitaśatrusaṃghā  
stūpaṃ munīndrasya hi kārayitvā || <7>  
<sup>b</sup> *a, d pada:* Indravajrā (Triṣṭubh); *b, c pada:* Upendravajrā (Triṣṭubh)  
<sup>c</sup> **GBM<sup>1</sup> 1582,2-3:** dharmānudharmā..cara..magryaṃ  
sī..<sup>(3)</sup> śrutaṃ kṣāntim athāpi loke |  
sarvvārthasiddhiṃ ca samavāpnuvanti  
...pradānena jinasya caitye || <8>  
<sup>d</sup> Indravajrā (Triṣṭubh)

<sup>1</sup> citra° *em.* [m.c.] : citrā Ms.

<sup>2</sup> bahu° *em.* : bbahu° Ms.

<sup>3</sup> °koṣāḥ *em.* : °koṣāḥ Ms.

<sup>4</sup> ma<r>tyā *em.* [GBM<sup>1</sup>; mi rnam T] : matyā Ms.

<sup>5</sup> °śatru° *em.* [GBM<sup>1</sup>; dgra T] : °śatra° Ms.

<sup>6</sup> °saṃghā<ḥ> *em.* : °saṃghā Ms.

<sup>7</sup> munī° *em.* : muni° Ms.

<sup>8</sup> °ānu{bha}dharmmañ Ms.

<sup>9</sup> <ca> *em.* [m.c.; GBM<sup>1</sup>; (sgrub pa) dang ... (thos) dang ... T] : om. Ms.

<sup>10</sup> agra<m> *em.* : agra Ms.

<sup>11</sup> athāpi *em.* [m.c.; GBM<sup>1</sup>; cf. dang (bzod pa'i) T] : yathāpi Ms.

<sup>12</sup> siddhiṃ *em.* : siddhiñ Ms.

<sup>13</sup> samāpnuvanti *em.* : samāptavanti Ms.

<sup>α</sup> nirnaṣṭa<sub>(15a3)</sub>śokā dṛḍhasarvagātrāḥ pradhānabho°gā bbahu-  
ratnakoṣāḥ bhavanti matyā jita°śatrasaṃghā stūpaṃ munindra-  
sya hi kā<sub>(4)</sub>rayitvā ||

<sup>β</sup> dharmmānu{bha}dharmmañ caritram a°gra śīlaṃ śrutaṃ kṣān-  
tim yathāpi loke | ° sarvāṃ hi siddhiñ ca samāptavanti ya<sub>(15a5)</sub>ṣṭi-  
pradānena jinasya caitye ||



people<sup>a</sup> will possess fine adornments, and wonderful and  
pleasing

voices<sup>b</sup> in the world of gods and human beings. [8]

thub dbang mchod rten byed pa'i mi rnam ni |  
mya ngan yongs (201b6) med lus kun brtan pa dang |  
longs spyod mchog ldan rin chen mdzod mang<sup>1</sup> ldan |  
dgra yi<sup>2</sup> tshogs rnam kyang ni thub par 'gyur | (10) (F

211a8-211b1; Go 84b4-5; Q 211a1-2; S 150a3-4)

Free from sorrow, the mortals will possess all strong  
limbs,

excellent possessions, stores of many treasures,  
[and] their multitude of foes will become conquered,  
if they have made a stūpa of the lord of the sages. [9]

rgyal ba'i mchod rten srog shing phul pa yis<sup>3</sup> |  
chos dang<sup>4</sup> rjes mthun<sup>5</sup> chos la sgrub pa dang |  
tshul khrims thos dang bzod pa'i mchog dang ldan |  
(201b7) 'jig rten dag na don kun grub<sup>6</sup> par 'gyur | (11) (F 211b1-2; Go

84b5-6; Q 211a2-3; S 150a4-5)

<sup>1</sup> mang DFGoQ : dang F

<sup>2</sup> dgra yi DQS : dra'i Go : 'gro'i F

<sup>3</sup> yis DFQS : 'is Go

<sup>4</sup> dang DGoQ : kyī F : la S

<sup>5</sup> rjes mthun *em.* : rjes 'thun DFQS : rjes su mthun ba'i Go

<sup>6</sup> grub FGoQ : 'grub DS

<sup>a</sup> *manuṣyāḥ*, Tib omits. Cf. Tib uses *su dag ... de dag* structure.

<sup>b</sup> Ms. *-manojñaghoṣa*. Though “voice” as the result from the giving of garlands is less sensible in the context than ‘apparel’ (*veṣa*) in the reading of GBM<sup>1</sup> and Tib (*cha byad*). Yet the giving and the result might not necessarily be reasonable as seen in the example — Divy(V) 426,17: *mālyadānaṃ dadāti rāgadveṣamahaviśuddhavipākā-pratilābhasaṃvartanīyam*. Here giving: garlands; result: the purification of passion, hatred and illusion. Divy(V) 426,20: *ghaṇṭādānaṃ dadāti manojñasvaravipākāpratilābhasaṃvartanīyam*. Giving: bells; result: a pleasant voice. For this, cf. v.13 below.

Therefore the reading “*ghoṣa*” in Ms is preserved here.

yaṣṭipradānena jinasya caitye || [10]

<sup>αab</sup>nārāyaṇāṅgāḥ<sup>1</sup> sthīrasarvagātrā<sup>2</sup>  
deveṣu martyeṣv api copapannāḥ |  
bhavanti <sup>3</sup>satkāraguṇair<sup>4</sup> upetāś  
chattrāvalīm<sup>5</sup> stūpavareṣu<sup>6</sup> datvā || [11]

<sup>βcd7</sup>śokāgniropetāsarvadehā<sup>8</sup>  
bhavanti nityaṃ sukhino dhanādhyāḥ |  
dīrghāyuso devamanuṣyaloke  
munīndracaityaṃ<sup>9</sup> <sup>10</sup>sudhayopalipya || [12]

- <sup>a</sup> **GBM<sup>1</sup> 1582,3-4:** nārāyaṇās te sthīrasarvagātrā  
deveṣu martyeṣv api ..(4)papannāḥ  
bhavanti satkāraguṇair upetāś  
chatrā<sup>α</sup>valī stūpavareṣu datvā | <9>  
<sup>b</sup> *a, b, d pada:* Indravajrā (Triṣṭubh); *c pada:* Upendravajrā (Triṣṭubh)  
<sup>c</sup> **GBM<sup>1</sup> 1582,4-5:** śokāgniropetāsarvadehāḥ  
bhavanti .ityaṃ sukhino dhanādhyāḥ |  
..(5)rghāyusā devamanuṣyaloke  
..u.īndracaityaṃ <sup>α</sup> sudhayopalipya | <10>  
<sup>d</sup> *a, c pada:* Indravajrā (Triṣṭubh); *b, d pada:* Upendravajrā (Triṣṭubh)

- <sup>1</sup> °āṅgā<ḥ> *em.* : °āṅgā Ms.  
<sup>2</sup> °gātrā *em.* : °gātrāḥ Ms.  
<sup>3</sup> satkāra° *em.* [bkur sti T] : satakāra° Ms.  
<sup>4</sup> °guṇ{ō}air Ms.  
<sup>5</sup> cha<t>trā° *em.* : cchatrā° Ms.  
<sup>6</sup> stūpa° *em.* [mchod rten (mchog) T] : sthūpa° Ms.  
<sup>7</sup> śokā° *em.* [m.c.] : na śokā° Ms.  
<sup>8</sup> °ojjhita° *em.* [m.c.; cf. GBM<sup>1</sup>; spangs T] : °opeta° Ms.  
<sup>9</sup> °{ca}caityaṃ Ms.  
<sup>10</sup> sudhaya° *em.* [rdo thal T] : cu{..}dhayo° Ms.

- <sup>α</sup> nā<sup>α</sup>trāyaṇāṅgā sthīrasarvagātrāḥ | deve<sup>α</sup>ṣu marttyeṣv api copapannāḥ | bha<sup>(15a6)</sup>vanti satakāraguṇ{ō}air upetāś ccha<sup>α</sup>trāvalīm sthūpavareṣu datvā ||  
<sup>β</sup> na śokā<sup>α</sup>gniropetasarvadehā bhavanti <sup>(15a7)</sup>nityaṃ sukhino dhanādhyāḥ | dīrghāyuso devamanuṣyaloke munīndra{ca}caityaṃ cu{..}dhayopalipya ||

They achieve the best behaviour<sup>a</sup> in accordance with the  
law,  
moral conduct, learning, forbearance,  
and all the accomplishment<sup>b</sup> in the world<sup>c</sup>,  
by donating a main beam in a caitya of the victor. [10]

mchod rten mchog<sup>1</sup> la gdugs brtsegs<sup>2</sup> phul ba yis<sup>3</sup> |  
lha dang mi yi<sup>4</sup> nang na<sup>5</sup> skye ba dang |  
sreng med bu yi<sup>6</sup> lus 'dra<sup>7</sup> lus kun brtan |  
bkur sti bya ba'i<sup>8</sup> yon tan ldan par 'gyur | (12) (D 201b7; F 211b2-3;

Go 84b6-7; Q 211a3-4; S 150a5-6)

They shall be reborn among the gods and humans,  
possessing the body of Nārāyaṇa with all strong limbs  
and the quality of respectability,  
after having offered a row of parasols in the precious  
stūpas. [11]

thub dbang mchod rten rdo thal byugs pa yis<sup>9</sup> |  
lha (202a) mi'i 'jig rten dag na tshe ring zhing |  
lus sems nad dang<sup>10</sup> mya ngan me<sup>11</sup> spangs te |  
rtag tu skyid cing nor gyis phyug par 'gyur | (13) (F 211b3-4; Go

84b7-8; Q 211a4-5; S 150a6-7)

- <sup>1</sup> mchog DGoQS : om. F
- <sup>2</sup> brtsegs DFQS : rtsegs Go
- <sup>3</sup> yis DFQS : 'is Go
- <sup>4</sup> mi yi DQS : mi'i FGo
- <sup>5</sup> na DQ : du FGoS
- <sup>6</sup> bu yi DQS : bu'i FGo
- <sup>7</sup> 'dra DGoQS : 'dul F
- <sup>8</sup> bya ba'i DGoQS : byas pa'i F
- <sup>9</sup> pa yis DFQS : pa'i Go
- <sup>10</sup> dang DFQS : myed Go
- <sup>11</sup> me *em.* [°āgni° Ms.; cf. myed Go with spelling difference] : myed Go :  
byed DQ : rgud S : rab F

<sup>a</sup> *caritram*; Tib reads here *sgrub pa*, LC: 'siddhi, vidhi, vidhāna, vihita ...'.

<sup>b</sup> Cf. Tib: *don*, LC: 'artha, kārya, nimitta, vastu ...'

<sup>c</sup> Tib: 'jig rten dag.

<sup>aab</sup>ādeyavākyāḥ pr̥thukīrttiyuktā<sup>c</sup>  
 jātismarā brahmaravā manojñāḥ |  
 bhavanti te<sup>1</sup> citravibhūṣitāṅgā<sup>2</sup>  
 ghaṇṭāpradānena jinasya caitye || [13]  
<sup>βde</sup>hārārdhahārāiḥ kaṭakaiḥ saharṣaiḥ<sup>f</sup>  
 keyūravaryaiś ca vibhūṣitāṅgāḥ |  
 caranti te lokam imaṃ<sup>3</sup> hi śāstur<sup>4</sup>

- <sup>a</sup> **GBM<sup>1</sup> 1582,5-6:** ādeyavākyāḥ pr̥thukīrttiyuktā  
 jātismarā brahmaravā bhavanti |  
 kurva.i (6)ye cchatravibhūṣaṇāni  
 ghaṇṭ.pra.ānena jinasya caitye | <11>  
<sup>b</sup> Indravajrā (Triṣṭubh)  
<sup>c</sup> Cf. MJM 76 (v.76cd): ādeyavākyāḥ pr̥thukīrttiyuktāḥ  
 paravatṛṣṇāvirato hi yo vai || 76  
<sup>d</sup> **GBM<sup>1</sup> 1582,6-7:** hārārdhahārāiḥ kaṭakais saharṣaiḥ  
 keyūravaryaiś ca vibhūṣitāṅgāḥ  
 caranti t. .okam imaṃ hi (1582,7)śāstur  
 badhnaṃti caityeṣv avalambakāṇy || <12>  
<sup>e</sup> a, b, d pada: Indravajrā (Triṣṭubh); c pada: Upendravajrā (Triṣṭubh)  
<sup>f</sup> Cf. KaṭhA p.33, 30.12:  
 hārārdhahārāiḥ kaṭakair anekaiḥ  
 keyūratāḍaṅkavidhair upetāḥ |  
 caranti martyāḥ sugatasya śiṣye  
 pradāya citrāṇi vibhūṣaṇāni || ābharāṇa  
 CandraPA 90,[8]: harṣāḥ kaṭakāḥ keyūrāḥ hārārdhahārā rājārhaṇi  
 ca ...  
 SRKK(H) [35] (v.122ab): hārārdhahārāiḥ kaṭakair upetāḥ  
 krīḍanti deveṣu manojñavarṇāḥ |

<sup>1</sup> <te> *em.* [m.c.; de dag gis T] : *om.* Ms.

<sup>2</sup> °āṅgā *em.* : °āṅgāḥ Ms.

<sup>3</sup> ima<ṃ> *em.* : ima Ms.

<sup>4</sup> śāstur *em.* [ston pa'i T] : śāstar Ms.

<sup>α</sup> ādeyavākyāḥ pr̥thukīrttiyuktā jātismarā (15a8)brahmaravā manojñāḥ | bhavanti citravibhūṣitāṅgāḥ ghaṇṭāpradānena jinasya caitye ||

<sup>β</sup> hārārdhahārāiḥ kaṭakaiḥ saharṣaiḥ keyūravaryaiś ca vibhū(15b1)ṣitāṅgāḥ | caranti te lokam ima hi śāstar badhanti cai{te}tyeṣu vala-  
 {ṃ}mbakāni ||

With all their body<sup>a</sup> free from illness and the fire of pains,  
they will be constantly happy, richly embued with wealth,  
possessing long life in the world of humans and the gods,  
if they have besmeared the caitya of the lord of the sages  
with plaster. [12]

rgyal ba'i mchod rten dag la dril phul bas |  
tshig btsun<sup>1</sup> grags pa chen po dag dang ldan |  
tshangs pa'i sgra dbyangs yid 'od skye ba dran |  
de dag gis ni rgyan rnams sna tshogs 'thob<sup>2</sup> | (19) (D 202a5; F

212a2-4; Go 85a2-3; Q 211b1-2; S 150b6)

Their speech being agreeable,<sup>b</sup> they shall possess great  
fame,  
remembering former lives, pleasant voices like Brahma's  
[and] limbs<sup>c</sup> with various adornments,  
by giving bells to the victor's caitya<sup>d</sup>. [13]

ston<sup>3</sup> pa'i mchod rten dag la rgyan<sup>4</sup> 'phyang<sup>5</sup> 'dogs |  
de dag do shal rgyan phreng<sup>6</sup> nor bu dang |  
gdu<sup>7</sup> bu dag dang dpung rgyan<sup>8</sup> mchog<sup>(202a7)</sup> rnams kyis |  
lus brgyan<sup>9</sup> 'jig rten dag na<sup>10</sup> rgyu bar 'gyur | (21) (F 212a5-6; Go

<sup>1</sup> tshig btsun *em.* [cf. MVy 2809 tshig gzung ba'am btsun pa] : tshig  
btsan D : tshig brtsan GoS : phyug btsun F : tshig bcan Q

<sup>2</sup> 'thob DFQS : thob Go

<sup>3</sup> ston DFQS : stond Go

<sup>4</sup> rgyan DFQS : brgyan Go

<sup>5</sup> 'phyang DQS : phyang Go : 'chang F

<sup>6</sup> phreng DFQ : 'phreng GoS

<sup>7</sup> gdu DGoS : gdub FQ

<sup>8</sup> rgyan DFQS : brgyan Go

<sup>9</sup> brgyan DGoQS : rgyan F

<sup>10</sup> na DGoQS : tu F

<sup>a</sup> *sarvadehā*. Cf. GBM<sup>1</sup> (*cittadeha*) and Tib (*lus sems*): "body and mind".  
<sup>b</sup> For *ādeyavākya*, see VAV p.311; cf. also Sūtra 14,§5.

<sup>c</sup> (*citravibhūṣit*)*āṅgāḥ*. Tib (*rgyan rnams*) and GBM<sup>1</sup> do not have  
"limbs".

<sup>d</sup> Tib: *mchod rten dag*.

badhnanti<sup>1</sup> caityeṣv<sup>2</sup> avalambakāni<sup>3</sup> || [14]

<sup>aab</sup>chattrāṇy<sup>4</sup> udārāṇi bahuprakārāṇy  
āropya caitye sugatasya hr̥ṣṭāḥ |  
chattropamā<sup>5</sup> devamanuṣyaloke  
bhavanti<sup>6</sup> devendranarendrabhūtāḥ || [15]

<sup>βcd</sup>suvarṇarūpyojjvala<sup>7</sup>paṭṭabaddham<sup>8</sup>  
stūpaṃ munīndrasya<sup>9</sup> hi kārayitvā |  
dīptārciṣāś cārusubaddhadehā<sup>10</sup>  
martyā bhavanty anyabhavāntareṣu || [16]

<sup>a</sup> **GBM<sup>1</sup> 1582,7-8:** cchatrāṇy udārāṇi bahuprakārāṇy

āropya caitye sugatasya hr̥ṣṭāḥ  
cchatropamā devamanuṣyaloke

..(8)vaṃti devendranarendrabhūtāḥ || <13>

<sup>b</sup> *a, b, c pada:* Indravajrā (Triṣṭubh); *d pada:* Upendravajrā (Triṣṭubh)

<sup>c</sup> **GBM<sup>1</sup> 1582,8-1583,1:** suvarṇarūpyojvalapaṭṭanaddham

stūpaṃ munīndrasya hi kārayitvā |

dīptārciṣāś cārusubaddhadehā

martyā bhavanty anyabha..(1583,1)-tareṣu | <14>

<sup>d</sup> *a pada:* Upendravajrā (Triṣṭubh); *b, c, d pada:* Indravajrā (Triṣṭubh)

<sup>1</sup> badh<na>nti *em.* [GBM<sup>1</sup>] : badhanti Ms.

<sup>2</sup> caityeṣv *em.* : cai{te}tyeṣu Ms.

<sup>3</sup> <a>valambakāni *em.* : vala{ṃ}mbakāni Ms.

<sup>4</sup> chat<t>rāṇy *em.* : cchatrāṇy Ms.

<sup>5</sup> chat<t>ro<sup>o</sup> *em.* : cchatro<sup>o</sup> Ms.

<sup>6</sup> bhavanti *em.* [m.c.; cf. GBM<sup>1</sup>] : bhavet<sup>o</sup> Ms.

<sup>7</sup> °oj<j>vala<sup>a</sup> *em.* [cf. spa ba T] : °ojvala<sup>a</sup> Ms.

<sup>8</sup> °paṭ<t>a<sup>a</sup> *em.* [GBM<sup>1</sup>; m.c.] : °paṭa<sup>a</sup> Ms.

<sup>9</sup> munī<sup>o</sup> *em.* : mune<sup>o</sup> Ms.

<sup>10</sup> °suba{hu}ddha<sup>a</sup> Ms.

<sup>a</sup> cchatrāṇy udārāṇi bahuprakārāṇy āropya caitye sugatasya hr̥ṣṭāḥ  
|| cchatropamā<sub>(15b2)</sub> devamanuṣyaloke bhavet<sup>o</sup> devendranendra-  
bhūtāḥ ||

<sup>β</sup> suvarṇarūpyojvalapaṭabaddham stūpaṃ munendrasya hi kāra-  
yitvā dīptārciṣāś cārusuba{hu}ddhadehā ma<sub>(15b3)</sub>rttyā bhavanty  
anyabhavāntareṣu ||

85a4; Q 211b3; S 151a1-2)

If they bind perpendicular support in the caityas  
of the Teacher, they shall proceed in the world  
with their body adorned with necklaces of various strings,  
bracelets, necklaces<sup>a</sup> and excellent armlets. [14]

bde gshegs<sup>1</sup> (202a3) mchod rten<sup>2</sup> dag la dga'<sup>3</sup> bzhin du |  
rnam mang<sup>4</sup> rgya chen gdugs ni btags<sup>5</sup> pa yis<sup>6</sup> |  
lha mi'i 'jig rten dag na gdugs 'dra bar |  
lha dang mi yi dbang po lta bur 'gyur | (16) (F 211b7-8; Go 84b10; Q

211a6-7; S 150b2-3)

By setting up many kinds of exalted parasols  
in a caitya<sup>b</sup> of the Sugata with joy,  
they will become lords of gods or lords of people  
in the world<sup>c</sup> of gods and humans like the parasols. [15]

gser dngul spa ba'i glegs mas<sup>7</sup> g.yogs pa yi<sup>8</sup> |  
thub pa'i dbang po'i mchod rten byas<sup>9</sup> pa yis<sup>10</sup> |  
mi rnam srid pa'i khyad par gzhan (202a2) dag tu |  
lus mkhregs 'od kyang 'bar zhing mdzes par 'gyur |  
(14) (F 211b4-6; Go 84b8-9; Q 211a5-6; S 150a7-150b1)

After having caused a stūpa of the lord of the sages

<sup>1</sup> bde gshegs DGoQS : om. F

<sup>2</sup> mchod rten DGoQS : mchod rten sku gzugs F

<sup>3</sup> dga' DFQS : dga Go

<sup>4</sup> rnam mang DFGoS : rnam par Q

<sup>5</sup> btags DQS : gtags Go : brtags F

<sup>6</sup> pa yis DFQS : pa'is Go

<sup>7</sup> glegs mas GoQS : glegs mos D : glegs bam F

<sup>8</sup> pa yi DQS : pa'i FGo

<sup>9</sup> byas DGoQS : bya F

<sup>10</sup> pa yis DFQS : pa'is Go

<sup>a</sup> *Saḥarṣa*, cf. BHSD *harṣa*, m. necklace; n. joy. *Sa(m)harṣa/harṣa* as 'joyful/joy' see MW. Here Ms. *sa-harṣa*, m.c., as 'necklace', might be analogous to 'joyful/joy' in Skt? This is not mentioned in BHSD. But Ms. and GBM<sup>1</sup> agree with each other.

<sup>b</sup> T: *mchod rten dag*.

<sup>c</sup> T: *'jig rten dag*.

<sup>αabc</sup>suvarṇamālām<sup>1</sup> bahuratnacitrām  
 bibharti<sup>2</sup> mūrdhnā sa hi puṇyakarmā<sup>3</sup> |  
 yo 'bhiprasannaḥ<sup>4</sup> sugatasya caitye  
 mālāvihāraṃ prakaroti martyaḥ || [17]  
<sup>βde</sup>narendralakṣmīm amarendralakṣmīm<sup>5</sup>  
 prāpyottamām apy anubhūya saukhyām<sup>6</sup> |  
 vimuktipaṭṭaṃ labhate viśiṣṭaṃ  
 vibaddhapaṭṭaṃ<sup>7</sup> sugatasya caitye || [18]

- <sup>a</sup> **GBM<sup>1</sup> 1583,1:** suvarṇamālām bahuratnacitrām  
 vibhartti mūrdhnā sa hi puṇyakarmā |  
 yo bhiprasannaḥ sugatasya caity.  
 mālā.ihāraṃ prakaroti martyaḥ || <15>  
<sup>b</sup> *a, b pada:* Upendravajrā (Triṣṭubh); *c, d pada:* Indravajrā (Triṣṭubh)  
<sup>c</sup> *Cf. Divy(V) 49,23-26 (also 305,8-11; MPS 25.17):*  
 śataṃsahasrāṇi suvarṇavāhā  
 jāmbūnadā nāsyā samā bhavanti |  
 yo buddhacaityeṣu prasannacitto  
 mālāvihāraṃ prakaroti vidvān ||4||  
<sup>d</sup> **GBM<sup>1</sup> 1583,1-2:** nare.dra.. ..<sup>(2)</sup>m amarendralakṣmī  
 prāpyottamām apy anubhūya saukhy.m |  
 vimuktaṃ paṭṭaṃ labhate viśiṣṭaṃ  
 nibadhya paṭṭaṃ sugatasya caitye || <16>  
<sup>e</sup> *a, c, d pada:* Upendravajrā (Triṣṭubh); *b pada:* Indravajrā (Triṣṭubh)
- <sup>1</sup> °mālā<m> *em.* : °mālā° Ms.  
<sup>2</sup> mū<r>dhnā *em.* : mūdhdhnā Ms.  
<sup>3</sup> °karmā *em.* [Though BHS (BHS p.99) -karmaḥ is also possible, this seems to be a mistake from -ā.]: °karmmo Ms.  
<sup>4</sup> <'>bhiprasannaḥ *em.* : bhiprasannaḥ Ms.  
<sup>5</sup> °lakṣmī<m> *em.* : °lakṣmī Ms.  
<sup>6</sup> saukhyām *em.* : saukhyaṃ Ms.  
<sup>7</sup> viba<d>dha° *em.* : {vi}vibadha° Ms.

- <sup>α</sup> suva©rṇamālābahuratnacitrām bibhartti mūdhdhnā sa © hi pu-  
 ṇyakarmmo yo bhiprasannaḥ suga<sub>(15b4)</sub>tasya caitye mālāvihāraṃ  
 praka©roti marttyaḥ ||  
<sup>β</sup> narendralakṣmīm amarendra©lakṣmī prāpyottamām apy anu-  
 bhūya sau<sub>(15b5)</sub>khyam | vimuktipaṭṭaṃ labhate viśi©ṣṭaṃ {vi}viba-  
 dhapaṭṭaṃ sugatasya caitye || ©



to be inlaid with splendid slabs of gold and silver,  
the mortals shall in their other rebirths  
have a beautiful firm body of shining lustre. [16]

mkhas pa su dag bde gshegs mchod rten la |  
dad<sup>(202a6)</sup> pa'i sems kyis phreng<sup>1</sup> ba 'dogs byed pa |  
gser phreng<sup>2</sup> rin chen mang pos legs spras pa |  
bsod nams las<sup>3</sup> ldan<sup>4</sup> de yi<sup>5</sup> mgo la thogs | (20) (F 212a4-5; Go 85a3-4;

Q 211b2; S 150b7-151a1)

Endowed with meritorious deeds, the person<sup>a</sup> shall wear  
on his head  
many kinds of jewels and garlands of gold,<sup>b</sup>  
who builds a pavilion-roof<sup>c</sup>  
with faith<sup>d</sup> on the caitya of the Sugata. [17]

bde<sup>6</sup> gshegs mchod rten cod<sup>7</sup> pan btags pa yis<sup>8</sup> |  
mi dbang dpal dang lha<sup>9</sup> dbang<sup>10</sup> dpal<sup>11</sup> thob cing<sup>12</sup> |

<sup>1</sup> phreng DGoQ : 'phreng FS

<sup>2</sup> phreng DGoQ : 'phreng FS

<sup>3</sup> las DGoQ : legs S : *om.* F

<sup>4</sup> ldan DGoQS : ldan pa F

<sup>5</sup> de yi DQS : de'i FGo

<sup>6</sup> bde DFQS : bde' Go

<sup>7</sup> cod DFQS : bcod Go

<sup>8</sup> pa yis DFQS : pa'is Go

<sup>9</sup> lha DGoQS : ldan pa'i F

<sup>10</sup> dbang DFGQ : yi S

<sup>11</sup> dpal DGoQS : *om.* F

<sup>12</sup> cing DGoQS : pa'i F

<sup>a</sup> *martyaḥ*, 'mortal', in the singular; cf. T: *mkhas pa*, \**vidvan*, parallel to the reading in Divy(V) f.p. etc.

<sup>b</sup> Cf. GBM<sup>1</sup>: *suvarṇamālāṃ bahuratnacitrāṃ*: "garlands of gold (decorated) with many kinds of jewels"

<sup>c</sup> *mālāvihāra*, *mālavihāra*, *māla*, *māḍa*, cf. BHSD s.v. *māla*, *mālāvihāra*; also see important comment: Lévi 1936; von Hinüber 1992: 44, fn. 66; de Jong 1979 Review: 214; Pūrṇāv 143.

<sup>d</sup> (*abhi*)*prasanna*; T: *dad pa'i sems*, \**prasannacitta*, corresponds to Divy(V) f.p. etc.

<sup>αab</sup>gandhārcitāś<sup>1</sup> candanacitragātrā  
bhavanti te bhāskaradīptabhāsāḥ<sup>2</sup> |  
kurvanti ye<sup>3</sup> gandhavarair<sup>4</sup> vimiśraṃ  
tailānulepaṃ sugatasya<sup>5</sup> caitye || [19]

<sup>βcd</sup>gandhān udārān bahuyuktiyuktān<sup>6</sup>  
<sup>e</sup>kālāgaruṃ<sup>7</sup> candanakuṅkumaṃ ca |

- <sup>a</sup> **GBM<sup>1</sup> 1583,2-3:** gandhārcitāś candanacitragātrā  
bhavaṃti te bhā<sup>(3)</sup>skaradīptadehāḥ  
kurvaṃti ye gandhavarair vimiśraṃ  
tailā..lepaṃ sugatasya caitye || <17>
- <sup>b</sup> *a, c, d pada:* Indravajrā (Triṣṭubh); *b pada:* Upendravajrā (Triṣṭubh)
- <sup>c</sup> **GBM<sup>1</sup> 1583,3-4:** dhūpān udārāṃ bahuyuktiyuktāṃ  
kālāgaruṃ caiva nivedya dhūpaṃ |  
buddhasya <sup>(4)</sup>caitye surabhipradānād  
bhavaṃti gandhārcitasa ◎rvagatrāḥ <18>
- <sup>d</sup> *a, b, d pada:* Indravajrā (Triṣṭubh); *c pada:* Upendravajrā (Triṣṭubh)
- <sup>e</sup> *Cf. MJM v.5ab (p.1):* mandāravaiḥ kuvalacampakanāgapuṣpaiḥ  
gandhottamair agurucandanakuṅkumādyaiḥ |  
*Cf. also Pāli DasavP v.12 (p.2):* kappūrarukkhaṃ tagaraṃ turukkhaṃ  
kālāgarū candanakuṅkumaṇ ca |  
sadā vilepanti vilepanaṃ ye  
vilepanadānassa phalaṃ vadanti ||

<sup>1</sup> °ārcitā<ś> *em.* : °ārcitā Ms.

<sup>2</sup> °bhāsāḥ *em.* : °bhāsāḥ Ms.

<sup>3</sup> ye *em.* [m.c.; su dag T] : te ye Ms.

<sup>4</sup> °varai<r> *em.* [spos mchogs T] : °varai Ms.

<sup>5</sup> sugatasya *em.* [m.c.; GBM<sup>1</sup>] : hi sugatasya Ms.

<sup>6</sup> ba<hu>° *em.* [m.c.; GBM<sup>1</sup>] : ba° Ms.

<sup>7</sup> kālāgaru<ṃ> *em.* [m.c.] : kālāgaru° Ms.

<sup>α</sup> gandhārcitā candanacitragātrā bhavanti <sup>(15b6)</sup>te bhāskaradīptabhā-  
sāḥ | kurvaṃti te ye gandhavarai vimiśraṃ tailānu◎lepaṃ hi  
sugatasya caitye ||

<sup>β</sup> gandhā<sup>(15b7)</sup>n udārān° bayuktiyuktān° kālāgarucandanakuṅkumaṇ  
ca bhava{.}ti gandhārcitasarvagātrā datvā hy udārāṃ sugatasya  
cetye ||

bde<sup>1</sup> ba'i mchog kyang nyams su myong gyur<sup>2</sup> nas |  
rnam par grol ba'i cod<sup>3</sup> (202a5) pan khyad par 'thob<sup>4</sup> | (18) (F

212a1-2; Go 85a1-2; Q 211a8-211b1; S 150b4-5)

He shall obtain the fortune of the lord of men and that of  
gods,  
experience the utmost happiness,  
and attain the excellent crown of deliverance,  
if he binds an (honorary) crown in the caitya of the Suga-  
ta. [18]

su dag spos mchogs<sup>5</sup> sbyar<sup>6</sup> ba'i 'bru mar gyis |  
bde bar gshegs pa'i mchod rten nyug<sup>7</sup> byed pa |  
de dag spos kyis mchod cing tsan dan (202b2) gyis |  
lus byugs nyi ma'i 'od dang 'dra bar 'gyur | (24) (F 212a8-212b1;

Go 85a6-7; Q 211b5-6; S 151a4-5)

They shall be adorned with fragrance, possessing a body  
[scented] with excellent sandalwood  
[and] shining lustrous like the sun,  
who smear oil mixed with the best fragrances  
on the caitya of the Sugata. [19]

sangs rgyas mchod rten<sup>8</sup> dag la dri zhim phul<sup>9</sup> |  
bdug<sup>10</sup> spos rgya chen mang po ldan sbyar<sup>11</sup> dang |

- 
- 1 bde DFQS : bde' Go  
2 gyur DFQS : gyurd Go  
3 cod DFQS : bcod Go  
4 'thob DQS : thob FGo  
5 mchogs DFQS : mchog Go  
6 sbyar DFS : sbyor Q : sbyard Go  
7 nyug DGoQS : byug F  
8 rten DGoQS : om. F  
9 phul DQS : dphul Go : 'bul F  
10 bdug DQS : gdug Go : bdugs F  
11 sbyar DQS : sbyard Go : sbyor F

<sup>(1)</sup>datvā hy udāraṃ sugatasya caitye<sup>2</sup>  
bhavanti<sup>3</sup> gandhārcitasarvagātrāḥ<sup>4</sup> ||<sup>(1)</sup> [20]

<sup>αab</sup>śṛṇvanti śabdān madhurān manojñān  
vaṃśasvarān<sup>5</sup> gītaravāṃś<sup>6</sup> ca ramyān |  
te<sup>7</sup> prāpnuvanti pratisaṃvidaś ca<sup>8</sup>  
stuvanti ye dhātuvaraṃ jinasya || [21]

<sup>a</sup> GBM<sup>1</sup> 1583,4-5: śṛṇvaṃti śabdāṃ madhurāṃ manojñāṃ  
vaṃśasvarān gītaravāṃś ca ramyāṃ |  
te prāpnuvaṃti pratisaṃ<sub>(s)</sub>v.daś ca  
stuvaṃti ye dhātudharaṃ jinasya || <19>

GBM<sup>2</sup> 3251,1: (lost...)<sub>(3251,1)</sub>saṃvidaś ca  
stuvanti ye dhātu..raṃ jinasya ||

<sup>b</sup> a, b, c pada: Indravajrā (Triṣṭubh); d pada: Upendravajrā (Triṣṭubh)

<sup>1</sup> datvā hy udāraṃ ... gandhārcitasarvagātrā em. [sequence change in pada c and d; cf. all acc. in padas a and b; cf. also GBM<sup>1</sup>] : bhava{..}ti ... sugatasya cetye Ms.

<sup>2</sup> caitye em. : cetye Ms.

<sup>3</sup> bhava<n>ti em. [m.c.] : bhava{..}ti Ms.

<sup>4</sup> °gātrā<ḥ> em. : °gātrā Ms.

<sup>5</sup> vaṃśa° em. [gling bu T] : vaṃśu° Ms. [This might also be a scribal mistake from veṇu; śu/ṇu and ve/vaṃ mistaken.]

<sup>6</sup> gītar<av>āṃś em. [glu snyan T; m.c.] : gītarāñ Ms.

<sup>7</sup> te em. [de dag T] : tena Ms.

<sup>8</sup> pratisaṃvidaś ca em. [so so yang dag rig pa'ang T] : pratisāmvīdanu Ms.

<sup>α</sup> śṛṇvanti śabdān<sup>0</sup> madhurā<sub>(15b8)</sub>n<sup>0</sup> manojñān<sup>0</sup> vaṃśasvarān<sup>0</sup> gītarāñ  
ca ramyān<sup>0</sup> | tena prāpnuvanti pratisāmvīdanu stuvanti ye dhātu-  
varaṃ jinasya ||

a ga<sup>1</sup> ru yi<sup>2</sup> bdug<sup>3</sup> spos phul ba yis<sup>4</sup> |  
de yi<sup>5</sup> lus kun spos<sup>6</sup> dang ldan par 'gyur<sup>7</sup> | (31) (D 202b6; F 212b8-

213a1; Go 85b2; Q 212a3; S 151b4-5)

By giving the finest most suitable fragrances,  
and the finest<sup>a</sup> black aloes<sup>b</sup>, sandalwood incense and  
saffron  
to the caitya of the Sugata,  
they shall have their bodies honoured with fragrances.  
[20]

su dag rgyal ba'i gdung ldan stod<sup>8</sup> byed pa |  
de dag gling bu'i sgra dang<sup>9</sup> glu<sup>10</sup> snyan dang |  
sgra snyan yid tu 'ong<sup>11</sup> ba thob pa dang |  
so so yang dag<sup>12</sup> rig pa'ang thob par 'gyur | (39) (D 203a4; F

213b1-2; Go 85b8-9; Q 212b1-2; S 152a5-6)

They shall hear sweet and pleasant sounds

- 1 ga DGoQS : ka F
- 2 ru yi DQS : ru'i FGo
- 3 bdug DGoQS : bdugs F
- 4 ba yis DFQS : ba'is Go
- 5 de yi DS : de'i FGo : de yis Q
- 6 spos DGoQS : stobs F
- 7 'gyur DGoQS : gyur F
- 8 stod DFS : bstod GoQ
- 9 dang DFQS : om. Go
- 10 glu snyan DFQS : glu sil snyand Go
- 11 'ong DFQS : yong Go
- 12 dag DFQS : dag par Go

<sup>a</sup> The first 'finest': *gandhān udārān*; the second in *c* pada: *kālāgaruṃ ... datvā hy udāraṃ*. Here the position of *c* and *d* *padas* is emended because all the nouns in the first half verse are in the accusative case. The only verb in this verse which can govern accusatives is *datvā*. Cf. Tib *a* *pada*: *phul*, 'give', governs all the nouns of fragrances. GBM<sup>1</sup> reads differently with *b* *pada* *nivedya* and *c* *pada* - *pradānād*, both mean 'give'. Therefore it is more reasonable for *datvā* to be situated after all these nouns and before the main verb *bhavanti*.

<sup>b</sup> *Kālāgaru*, see PED(C), s.v. *kāla*.

<sup>aabc1</sup> gambhīrayukta<sup>2</sup>pratibhāsamṛddhā<sup>3</sup>  
 pañcāṅgasampannamanojñāvākyāḥ |  
 svareṇa lokān abhipūrayanti  
 vādyapradānena jinasya caitye || [22]  
<sup>β4</sup>sūkṣmatvacāḥ<sup>5d</sup> kāñcanatulyavarṇā  
<sup>e</sup>nirmatsarāḥ<sup>6</sup> sarvaguṇair upetāḥ |

- <sup>a</sup> **GBM<sup>1</sup> 1583,5-6:** gaṃbhī© rayu.tapratibhā.. ṛddhā  
 ... ..saṃpannamanojñāvākyāḥ  
 svareṇa lokān abhipūrayaṃ.i  
 (6)vādyapradānena jinasya caitye || <20>  
**GBM<sup>2</sup> 3251,1:** gaṃbhīr. ... ..r. tibhāsamṛddhāḥ  
 pañcāṅgasampanna.. ..nojñāvākyāḥ  
 svareṇa lokān abhipūrayaṃti  
 vādyapradā..na jinasya caitye |
- <sup>b</sup> *a, b, d pada:* Indravajrā (Triṣṭubh); *c pada:* Upendravajrā (Triṣṭubh)
- <sup>c</sup> Cf. Pp-a. 223, §6: yuttapaṭibhānādīsu — paṭibhāṇaṃ vuccati ñāṇaṃ  
 pi, ñāṇassa upaṭṭhitavacanam pi. taṃ idha adhippetam. atthayu-  
 ttaṃ kāraṇayuttaṃ ca paṭibhāṇam assā ti **yuttapaṭibhāṇo**. pucchi-  
 tānantaram eva sīghaṃ vyākātuṃ asamatthatāya no muttaṃ pa-  
 ṭibhāṇam assā ti **no muttapaṭibhāṇo**. also Mp.iii.131.  
 Divy(V) 204,5 (432,29): yuktamuktapratibhānāḥ; Kṣitigarbhasūtra  
*quoted in Śikṣ(V) 52,21:* ... yuktamuktapratibhānān ...
- <sup>d</sup> Cf. BBh(W) 379,18-19: tenaiva sūkṣmaślakṣṇatvacatā veditavyā.
- <sup>e</sup> Cf. *partially parallel expression in Divy(V) 45,5-6:*  
 suvarṇavarṇo nayanābhirāmaḥ  
 prītyākaraḥ sarvaguṇair upetāḥ |

- <sup>1</sup> gambhīra° *em.* : gāmbhīra° Ms.  
<sup>2</sup> °yukta° *em.* : °yuktā Ms.  
<sup>3</sup> °samṛddhāḥ *em.* [cf. phun sum tshogs T] : °samūrddhāḥ Ms.  
<sup>4</sup> sū<k>śma° *em.* [cf. kha dog T] : śūśma° Ms.  
<sup>5</sup> °tvacāḥ *em.* [m.c.; GBM<sup>2</sup>] : °tvaca° Ms.  
<sup>6</sup> nirmma{tsa}<tsa>rāḥ Ms.

- <sup>α</sup> gāmbhīrayuktā pratibhāsamū<sub>(16a)</sub>ṛddhāḥ pañcāṅgasampannama-  
 nojñāvākyāḥ svareṇa lokān abhipūrayanti vādyapradānena jina-  
 sya caitye ||
- <sup>β</sup> śūśmatvacakāñcanatulyavarṇṇā nirmma{tsa}<tsa>rāḥ sarvva<sub>(16a2)</sub>-  
 guṇair upetāḥ | ācchādyā vastreṇa jinasya caityaṃ hrīvāsasaḥ pu-  
 ñyakṛtā bhavanti ||

and the delightful sounds of the flute and singing,  
and obtain special knowledge,  
who praise the supreme relics<sup>a</sup> of the victor. [21]

rgyal ba'i mchod rten<sup>1</sup> rol mo'i sgra phul<sup>2</sup> bas |  
zab cing rigs pa'i spobs pa phun<sup>(203a4)</sup> sum<sup>3</sup> tshogs |  
yan lag lnga rdzogs yid 'ong tshig dang ldan |  
sgra skad dag gis 'jig rten 'gengs<sup>4</sup> par byed | (38) <sup>(F 213a8-213b1;</sup>

Go 85b7-8; Q 212a8-212b1; S 152a4-5)

Being accomplished with profound and coherent elo-  
quence<sup>b</sup>

and pleasant speech accomplished with five attributes<sup>c</sup>,  
they shall fill the worlds with their voices  
by giving music to the caitya of the victor. [22]

rgyal ba'i mchod rten la<sup>(203b4)</sup> ni gos phul bas |

<sup>1</sup> mchod rten DFQS : mchod rten dag la Go

<sup>2</sup> phul DFGoS : bul Q

<sup>3</sup> sum DFQS : gsum Go

<sup>4</sup> 'gengs DFQS : 'gyengs Go

<sup>a</sup> *dhātuvara*, most likely mistaken for *dhātudhara*, cf. GBM<sup>1</sup> *dhātudha-  
raṃ*, 'enshrining of the relics' (Tib: *gdung ldan*), also MañjuMK(V)  
62, v.12cd: *śrīdhānyakaṭake caitye jinadhātudhare bhuvi*.

<sup>b</sup> For *yuktapratibhā(na)*, see Braarvig 1985.

<sup>c</sup> The reference to the five attributes is not certain. Cf. the list of  
five attributes of *brahmasvara* in MPPU I p.279. See also AVS p.1: *ta-  
tra ca bhagavān dhīragambhīramadhurodāranirdoṣasvareṇa bhikṣūn  
āmantrayate sma*. But the Nibandhana, commentary to AVS, p.79  
glosses: *tatra pañcāṅgopetatvād dhīraḥ, brahmasvaratvād gambhīraḥ ...*  
Yet AvŚ(V) 84,6-8: *tato bhagavān gambhīramadhuraviśadakalaviṅka-  
manojñadundubhinirghoṣo gajabhujasadrśabāhum abhiprasārya katha-  
yati: ahaṃ bhikṣo loke puṇyakāma iti | tato 'sau bhikṣur bhagavataḥ  
pañcāṅgopetaṃ svaram upaśrutya ...*; also LV(V) 232,13: *atha bodhisat-  
tvo dhīragambhīrodāraślakṣṇamadhurayā vācā māraṃ pāpīyasam etad  
avocat*. Furthermore, DN i.211 (*Janavasabhasutta*) lists eight attri-  
butes (*aṭṭhaṅgasamannāgato saro*) while its Chinese translation (闍  
尼沙經) Taishō vol.1, no.1, 35b28 f. has only five attributes. So even  
in Āgama/Nikāya texts, there already exists divergence.

ācchādyā vastreṇa jinasya caityaṃ  
 hrīvāsasaḥ puṇyakṛtā bhavanti ||<sup>ab</sup> [23]  
<sup>acd</sup>vibuddhanīlotpalapatranetrāḥ<sup>1</sup>  
<sup>e</sup>prasannasaumyāyata<sup>2</sup>cāruvaktrāḥ<sup>3</sup> |  
 bhavanti divyāmalacakṣuṣas<sup>4</sup> te  
 dīpaṃ nivedyānupamasya<sup>5</sup> caitye || [24]

- <sup>a</sup> **GBM<sup>1</sup> 1583,6-7:** ślakṣṇatvacāḥ kāmcanatulyava..r  
 nirmatsarā sarva...r upetāḥ |  
 .ācchādyā vastreṇa jinasya caityaṃ ||  
 hrīvāsasa...<sup>(7)</sup>ṇyakṛto bhavaṃti <21>  
**GBM<sup>2</sup> 3251,1-2:** ślakṣṇa.acāmḥ <sup>(2)</sup>kāmcanatulyabalā  
 ni.atsarāḥ sarva...ṇair upetāḥ  
 ācchadya va...ṇa jinasya caityaṃ  
 hrīvāsasaḥ puṇyakṛto bhavanti |  
<sup>b</sup> Indravajrā (Triṣṭubh)  
<sup>c</sup> **GBM<sup>1</sup> 1583,7:** vibuddhanīlotpalapatranetrāḥ  
 prasannaso.y.ya..ā..vaktrā  
 bhavaṃ..divyāmalacakṣuṣas ca ||  
 dīpaṃ nivedyānupamasya caitye <22>  
**GBM<sup>2</sup> 3251,2-3:** vibaddhanīlotpalapatranetrā  
 prasannasaumyāyatacā..vaktrā |  
 bha<sup>(3)</sup>vanti divyāmalacakṣuṣa..  
 dīpaṃ ni..dyānupamasya cai◎tye |  
<sup>d</sup> *a, b, c pada:* Upendravajrā (Triṣṭubh); *d pada:* Indravajrā (Triṣṭubh)  
<sup>e</sup> *Cf. expression in JM(H) i.58: prasādasaumyād api darśanāt tava*  
 ||38d||

- <sup>1</sup> °pat<t>ra° *em.* [°dab T] : °patra° Ms.  
<sup>2</sup> °cāru° *em.* [*cf.* mdzes T] : °cāra° Ms.  
<sup>3</sup> °vaktrā<ḥ> *em.* : °vaktrā Ms.  
<sup>4</sup> °āmala° *em.* [dri ma med pa'i T] : °ālala° Ms.  
<sup>5</sup> °ānupa<masya> [*m.c.*; GBM<sup>1,2</sup>; *cf.* CPD s.v. anupama] : °ānupanāma Ms.

- <sup>a</sup> vibuddhanīlotpalapatranetrāḥ prasannasaumyāyatacāravaktrā  
 bhava<sup>(16a3)</sup>nti divyāmalacakṣuṣas te dīpaṃ nive◎dyānupanāma cai-  
 tye ||



bsod noms byas pa'i<sup>1</sup> ngo tsha'i gos gyon te |  
 dga'<sup>2</sup> zhing yon tan kun ldan ser sna med |  
 mdog kyang 'jam zhing kha dog gser 'drar<sup>3</sup> 'gyur | (49)

(F 214a5-6; Go 86a6-7; Q 213a1-2; S 153a1-2)

By covering a caitya of the victor with clothes,  
 they have performed meritorious actions, with a sense of  
 shame as clothes.

They will have smooth skin, a complexion like gold,  
 no avarice, and be imbued with all qualities<sup>a</sup>. [23]

dpe med<sup>4</sup> mchod rten mar me phul ba yis |  
 ud pal<sup>5</sup> sngon po<sup>6</sup> kha bye<sup>7</sup> 'dab<sup>8</sup> 'dra'i<sup>9</sup> mig |  
 gsal<sup>10</sup> zhing sdug la<sup>(203b5)</sup> mig gi dkyus ring mdzes<sup>11</sup> |  
 dri ma med pa'i<sup>12</sup> lha yi<sup>13</sup> mig dang ldan | (50) (F 214a6-7; Go 86a7-8;

Q 213a2-3; S 153a2-3)

They shall possess eyes like the petals of a blossoming  
 blue lotus,  
 divine unblemished eyes  
 [and] bright, gentle, oblong, beautiful faces<sup>b</sup>,  
 after having offered a lamp to a caitya of the matchless.  
 [24]

<sup>1</sup> byas pa'i Q : byas pa FGo : byams pa'i DS

<sup>2</sup> dga' DFQS : rga Go

<sup>3</sup> 'drar DGoQS : 'dra F

<sup>4</sup> dpe med DFQS : dpe' myed Go

<sup>5</sup> ud pal DGoQS : ud dpal F

<sup>6</sup> sngon po FGoQS : sngon pho D

<sup>7</sup> kha bye DFGQ : kha phye S

<sup>8</sup> 'dab DFS : 'bar Go : om. Q

<sup>9</sup> 'dra'i DFGoS : 'dra yi Q

<sup>10</sup> gsal DFQS : bsal Go

<sup>11</sup> mdzes DGoQS : 'dzes F

<sup>12</sup> med pa'i DFQS : myed pa Go

<sup>13</sup> lha yi DS : lha'i FGoQ

<sup>a</sup> Tib adds: *dga'* ("joy", \**prīti*); cf. the reading at Divy(V) f.p.: *prītyāka-rah sarvagunair upetaḥ*.

<sup>b</sup> Cf. Tib refers to the eyes.

<sup>aabc1</sup>netrābhirāmāḥ<sup>2</sup> <sup>3</sup>susamṛddhakośā<sup>4</sup>  
 bhavanti te nīlaviśālanetrāḥ |  
<sup>5</sup>nārīnarāṇām abhivīkṣaṇīyā<sup>6</sup>  
 ye dīpamālāḥ pradadanti caitye || [25]  
<sup>βd</sup>na rāgaraktā na ca doṣaduṣṭā  
 na mohamūḍhā<sup>7</sup> na kudrṣṭisaktāḥ<sup>8</sup> |

- <sup>a</sup> **GBM<sup>1</sup> 1583,8:** <sup>(8)</sup>netrābhirāma susamṛddhakośo  
 bhavaty asau nīlaviśālanetrāḥ  
 nārīnarāṇ...bhivīkṣaṇīyo  
 yo dīpamālāḥ prakaroti caitye || <23>  
**GBM<sup>2</sup> 3251,3-4:** netrābhirāmā .u.amṛddhako.āḥ ||  
 bhavanti te nīlaviśālanetrā  
 nārīnarāṇām abhivī...ṇīyā  
 y. dīpamālāḥ pra<sup>(4)</sup>karoti caitye ||
- <sup>b</sup> Cf. KaṭhA §30.4 (p.31):  
 netrābhirāmāḥ susamṛddhakośo  
 bhavaty asau nīlaviśālanetrāḥ |  
 nārīnarāṇām abhivīkṣaṇīyo  
 yo dīpamālāḥ prakaroti saṃghe || dīpa
- <sup>c</sup> *a, c, d pada:* Indravajrā (Triṣṭubh); *b pada:* Upendravajrā (Triṣṭubh)
- <sup>d</sup> LV(H) 322, v.9ab:  
 na rāgaraktā na ca doṣaduṣṭā  
 ślakṣṇā mṛdū sā rjusnigdhavākyā, ...  
 Cf. Pāli Spk.i.198,7-8 (Ps.ii.176,26-7; Sv.ii.466,14-5): ... atisaṅkiliṭṭhā  
 rāgarattā dosaduṭṭhā mohamūḍhā, ...
- <sup>1</sup> ne{tra}trā° Ms.
- <sup>2</sup> °ābhirāmā<ḥ> *em.* : °ābhirāmā Ms.
- <sup>3</sup> susamṛddha° *em.* [GBM<sup>1</sup>; GBM<sup>2</sup>; rab rgyas T] : susamūrdha° Ms.
- <sup>4</sup> °kośā *em.* : °kośā Ms.
- <sup>5</sup> {na}nārī° Ms.
- <sup>6</sup> abhivīkṣaṇīyā *em.* : abhivīkṣāṇīyā Ms.
- <sup>7</sup> mo{bu}ha° Ms.
- <sup>8</sup> °saktāḥ *em.* [chags T] : °śaktāḥ Ms.
- 
- <sup>α</sup> ne{tra}trābhirāmā ◎ susamūrdhakośā bhavanti | te nīlaviśā<sup>(16a4)</sup>-  
 lanetrāḥ | {na}nārīnarāṇām abhivī◎kṣāṇīyā ye dīpamālāḥ prada-  
 danti caitye ◎ ||
- <sup>β</sup> na rāgaraktā na ca doṣaduṣṭā na mo{bu}<sup>(5)</sup>hamūḍhā na kudrṣṭisak-  
 tāḥ | bhavanti hr◎ṣṭā sukhinaś ca marttyā nirmmālyam uddhrtya  
 ji◎nasya caitye ||

su dag mchod rten mar me<sup>1</sup> dra ba<sup>2</sup> 'bul<sup>3</sup> |  
 de dag mig tu sdug cing mdzod rab<sup>4</sup> rgyas |  
 mig gi<sup>5</sup> dkyus ring mthon ka'i mdog dang ldan |  
 skyes pa bud med dag gis blta<sup>6</sup> bar<sup>7</sup> 'os | (51) (D 203b5; F 214a7-8; Go

86a8-9; Q 213a3-4; S 153a3-4)

They<sup>a</sup> who give garlands of lamps to a caitya  
 shall possess blue illustrious eyes,  
 pleasant eyes like perfect flower-buds  
 worthy of being looked upon by men and women. [25]

rgyal ba'i<sup>(203b2)</sup> mchod rten me tog rnying<sup>8</sup> bsal bas |  
 'dod chags chags med zhe sdang sdang<sup>9</sup> mi<sup>10</sup> 'gyur |  
 gti mug rmongs<sup>11</sup> med lta ngan<sup>12</sup> chags mi 'gyur |  
 mi rnam rab tu dga' zhing skyid par 'gyur | (46) (F 214a2-3; Go

86a4-5; Q 212b7-8; S 152b5-6)

Not impassioned by desire, nor defiled by hatred,  
 nor bewildered by ignorance, nor engaged in wrong doc-  
 trines,  
 people shall rejoice and be happy,  
 after having removed wilted flowers at a caitya of the vic-  
 tor. [26]

- 
- <sup>1</sup> mar me FGoS : mar med DQ  
<sup>2</sup> dra ba *em.* [cf. °mālā Ms.] : mdar ba S : dar ba Q : mda' ba F : dang  
 rab D : dang rang ba Go  
<sup>3</sup> 'bul DQS : phul Go : 'phul F  
<sup>4</sup> rab DGoQS : par F  
<sup>5</sup> gi DQS : ni FGo  
<sup>6</sup> blta DFS : lta GoQ  
<sup>7</sup> bar DFGoS : ba'i Q  
<sup>8</sup> rnying DGoQS : su F  
<sup>9</sup> sdang DGoQS : skye F  
<sup>10</sup> mi DFGo(myi)Q : med S  
<sup>11</sup> rmongs DGoQS : rmongs pa F  
<sup>12</sup> lta ngan DGoQS : lta F

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<sup>a</sup> GBM<sup>1</sup> in singular.

bhavanti hr̥ṣṭāḥ<sup>1</sup> sukhinaś ca martyā  
<sup>a</sup>nirmālyam uddhṛtya jinasya caitye ||<sup>bc</sup> [26]  
<sup>ade</sup>sudarśanīyā nayanābhirāmāḥ  
 prāsādikāḥ<sup>2</sup> padmapalāśavarṇāḥ<sup>3</sup> |  
 bhavanti kṛṣṇārajasā<sup>4</sup> vimuktā  
 munīndracaityaṃ pariśodhayitvā ||<sup>f</sup> [27]

<sup>a</sup> Cf. the expression and concept in AhRV v.128ab (p.22):

caityāṅganam ye pariśodhayanti  
 nirmālyam uddhṛtya ca mārjayanti |

<sup>b</sup> **GBM<sup>1</sup> 1583,8-1584,1:** {na rāgarakta} <sub>(1584,1)</sub>na {ca} rāgaraktā .. .. doṣa-  
 duṣṭā

na mohamūḍhā na kudr̥ṣṭisaktāḥ  
 bhavaṃti hr̥ṣṭā sukhinaṃ.. martyā  
 'nirmālyam uddhṛtya jinasya caity. | <24>

**GBM<sup>2</sup> 3251,4:** na rāgaraktā .a .a doṣaduṣṭā

na .o. amūḍhā na kudr̥ṣṭisaktāḥ  
 bhavanti hr̥ṣṭā sukhinaś ca .a.tyā  
 nirmālyam uddhṛtya jinasya caitye |

<sup>c</sup> a, b, c pada: Upendravajrā (Triṣṭubh); d pada: Indravajrā (Triṣṭubh)

<sup>d</sup> a, c, d pada: Upendravajrā (Triṣṭubh); b pada: Indravajrā (Triṣṭubh)

<sup>e</sup> **GBM<sup>1</sup> 1584,1-2:** sudarśanīyo naya..<sub>(2)</sub>bhirāmā

prāsādikā.padmapalāśavarṇāḥ  
 bhavaṃti kṛṣṇārajasā .iyuktā  
 munīndracaityaṃ pariśodhayitvā || <25>

[Note: After this verse GBM<sup>1</sup> has v.26 which is not parallel to Ms. A tentative transliteration is put on f.p.]

**GBM<sup>2</sup> 3251,4-5:** sudarśayā nayanābhirāmāḥ

prā<sub>(5)</sub>.ādikāḥ padmapalāśavarṇāḥ  
 bhavanti kṛṣṇārajasā vi.u.ā  
 munīndracaityaṃ pariśodhayitvā ||

<sup>f</sup> Cf. partially parallel expression in Kapīśāv p.296,3-4:

<sup>1</sup> hr̥ṣṭā<h> em. : hr̥ṣṭā Ms.

<sup>2</sup> prāsādikā<h> em. : prāsādikā Ms.

<sup>3</sup> °pa{śā}lāśa° Ms.

<sup>4</sup> [kṛṣṇā° Ms. cf. kṛṣṇā° GBM<sup>1</sup>; GBM<sup>2</sup>; sred pa'i T. MIndic m.c. requires kṛṣṇa to scan as – –, kṛṣṇā. See f.p. fn.]

<sup>a</sup> sudarśanīyā nayanābhi<sub>(16a6)</sub>rāmāḥ prāsādikā padmapa{śā}°lāśa-  
 varṇāḥ | bhavanti kṛṣṇārajasā vimuktā munīndracaityaṃ pari-  
 śodhayitvā <sub>(16a7)</sub> ||

thub dbang mchod rten byi dor byas pa yis<sup>1</sup> |  
 (202b)shin tu blta<sup>2</sup> na sdug cing mig tu mdzes |  
 byad bzhin bzang zhing pad ma'i<sup>3</sup> mdog dang ldan |  
 sred pa'i<sup>4</sup> skyon rnams dang yang 'bral bar 'gyur | (23) (F)

212a7-8; Go 85a5-6; Q 211b4-5; S 151a3-4)

They shall become good-looking, pleasing to the eyes,  
 graceful, imbued with colour like the petal of a lotus<sup>a</sup>  
 free from the black impurity<sup>b</sup>,  
 after they have purified the caitya of the Sage.<sup>c</sup> [27]

- <sup>1</sup> pa yis DFQS : pa'i Go  
<sup>2</sup> blta DS : lta FGoQ  
<sup>3</sup> pad ma'i GoS : pad mo'i DFQ  
<sup>4</sup> sred pa'i FGoQS : srid pa'i D

- <sup>a</sup> Tib: "beautiful face (*byad bzhin bzang*) endowed with the colour of a lotus", cf. similar expression, MV ii.431,4: *padmavarṇena mukhena*; iii.61,13-14: *pariśuddhena mukhavarṇena padmavarṇēna*.  
<sup>b</sup> Ms: *kṛṣṇārajas* "black dust/impurity", Skt. *kṛṣṇarajas*. This makes sense in context. But in this case, MIndic requires *kṛṣṇa-* to scan – –, *kṛṣṇā-*, cf. BHSG §3.5 f.; GBM<sup>1</sup>, GBM<sup>2</sup> and T: *ṭṛṣṇā* (f.), "the impurity of thirst".  
<sup>c</sup> After this verse, GBM<sup>1</sup> (1584,2-3) has one more verse not in Ms. nor in Tib.:  
*na tasya agnir na viṣaṃ kramāti*  
*na cāpi śāstraṃ (3)na ca vajravarṣaṃ*  
*mai.āvihārī prak. .. i martya*  
*tāmrapradānena jinasya caitye* <26>  
 Cf. KaṭhA p.34 (30.13):  
*nāgnir viṣaṃ krāmāti tasya dehaṃ*  
*na cāpi śāstraṃ na tu vajravarṣaṃ |*  
*tāmradīdānena jinasya saṃghe*  
*maitrīvihārī prakaroti martyaḥ || tāmradibhājana*  
 Cf. also PiṇḍapāA p.290.

<sup>αa</sup>suvarṇadaṇḍair maṇitālavṛntais<sup>b</sup>  
 tān vījayanti pramadāḥ prahrṣṭāḥ |  
 ye grīṣmakāle<sup>1</sup> śucinā jalena  
 stūpāṅgaṇe<sup>2</sup> saṁśamayanti<sup>3</sup> pāṁsum ||<sup>c</sup> [28]  
<sup>βd</sup>naṣṭavraṇāḥ snigdhaśuddhagātrāḥ

sandarśaniyo nayanābhilāmā

bhavantu te divyasukhopabhogaṃ ||

Divy(V) 45,5-6: suvarṇavarṇo nayanābhirāmaḥ prītyākaraḥ sarva-  
 guṇair upetaḥ | *similarly cf.* MJM v.109b (p.544); SuvPS(N) chap.XIII,  
 v.29c (p.153); SarvDJ v.65b (p.78). *Cf. prose expression in* MKV 31,9  
 (77,13; 17): ... snigdhaśuddhagātrāḥ darśanīyaḥ.

- <sup>a</sup> *a pada:* Upendravajrā (Triṣṭubh); *b, c, d pada:* Indravajrā (Triṣṭubh)  
<sup>b</sup> *Cf. Pāli expression:* J i.265,29-30: suvarṇasamugge maṇitālavaṇṭesu  
 ṭhapitāni nānāpupphāni āharitvā adamsu. As.13,34-5: vītipatanta-  
 m maṇitālavaṇṭam; *also the glossary of* Vism-mhṭ.i.197 (B<sup>e</sup>): “maṇi-  
 tālavaṇṭam” indanīlamanimayaṃ tālavaṇṭam.

- <sup>c</sup> **GBM<sup>1</sup> 1584,3-4:** .uvarṇadaṇḍairasatālavṛntais  
 tān vījayanti pramadāḥ prahrṣṭāḥ  
 ye <sup>(4)</sup>grīṣmakāle śucinā jalena  
 stūpāṅganā © saṁśa.ayanti pāṁ.ū | <27>

**GBM<sup>2</sup> 3251,5-6:** suvarṇadaṇḍai..ratālavṛntai.  
 tān vījayanti pramadāḥ prahrṣṭāḥ  
 ye .rīṣmakā.. śucinā ja<sup>(6)</sup>lena  
 .ūpāṅganān saṁśamayanti pāsūn\* ||

- <sup>d</sup> **GBM<sup>1</sup> 1584,4-5:** naṣṭavraṇ. snigdhaśuddhagātrā  
 sukhānvitā devamānuṣyabhutāḥ  
 bhavaṁ<sup>(5)</sup>ti ye sugatasya caitye  
 kurvaṁti mṛdgoma©yalepanāni | <28>

**GBM<sup>2</sup> 3251,6:** naṣṭavraṇā snigdhaśuddhagātrā

<sup>1</sup> {śrī}grīṣma\* Ms.

<sup>2</sup> stūpāṅgaṇe *em.* [mchod rten nye 'khor T] : sthūpaṅgaṇe Ms.

<sup>3</sup> saṁśa<ma>yanti *em.* [cf. GBM<sup>2</sup>; zhi byed pa T] : saṁśayanti Ms.

<sup>α</sup> suvarṇadaṇḍair mmaṇitālavṛntais tān vījayanti pramadāḥ pra-  
 hrṣṭāḥ | ye {śrī}grīṣmakāle śucinā jalena sthūpaṅgaṇe saṁśayanti  
 pāṁsum ||

<sup>β</sup> naṣṭavraṇāḥ sni<sup>(16a8)</sup>gdhaviśuddhagātrāḥ sukhānitā devamānuṣya-  
 loke | bhavanti te ye sugatasya caitye kurvanti mṛdgomayalepsāni  
 ||

su dag dpyid ka'i dus su gtsang ma'i chus |  
 mchod rten nye 'khor rdul rnam zhi byed pa |  
 de la bud med rnam ni dga' bzhin du |

(202b4) rdul yab gser gyi yu ba can gyis g.yob | (27) (F 212b3-4; Go 85a9;

Q 211b7-8; S 151a7-151b1)

With jewelled fans<sup>a</sup> with gold handles,  
 with exceeding delight, women will fan those  
 who clean the dust in the area of a stūpa  
 in summer time with pure water. [28]

su dag bde bar gshegs pa'i mchod rten la |  
 sa dang lci bas<sup>1</sup> nyug pa de dag ni |  
 lha dang mir skye lus mdog sdug pa dang |  
 rnam dag rma med bde dang ldan par 'gyur | (22) (D 202a7; F

212a6-7; Go 85a4-5; Q 211b33-4; S 151a2-3)

Free from blemishes, tender and purified<sup>b</sup> bodies,  
 endowed with ease in the world<sup>c</sup> of gods and humans,  
 will be those who besmear the caitya of the Sugata  
 with clay and cow-dung. [29]

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<sup>1</sup> bas DFGoQ : ba S

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<sup>a</sup> For *tālavṛnta*, see Lüders 1924; Syed 1990: 310.

<sup>b</sup> Cf. Tib. *mdog sdug pa*, 'beautiful colour/complexion'.

<sup>c</sup> *Devamanuṣyaloke*. Cf. Tib. (*lha dang mir*) *skye* (\*-*bhava*, *bhāva*, LC), similar to GBM<sup>1</sup>-*bhutāḥ* [GBM<sup>2</sup>-*bhutā*] (!-*bhūtāḥ*).

sukhānvitā<sup>1</sup> devamanuṣyaloke |  
 bhavanti te ye sugatasya caitye  
<sup>a</sup>kurvanti mṛdgomayalepanāni<sup>2</sup> ||<sup>b</sup> [29]  
<sup>acd</sup>siṃhāsanāni<sup>3</sup> pravarāsanāni  
 martyā<sup>4</sup> labhante gatiṣu<sup>5</sup> bhramantaḥ |  
 ye śīlavadbhṛyo<sup>6</sup> yatinām gaṇebhyaḥ  
 śayyāsanāni<sup>7</sup> pratipādayanti<sup>e</sup> || [30]

- 
- sukhānvitā devamanuṣyabhutā  
 bhava.. .. ye sugatasya caitye.  
 kurvvanti mṛ.omayalepan.ni |  
<sup>a</sup> 29d, cf. SRKK(H) v.137ab (p.346) (also AhRV v.104ab (p.74)):  
 ye buddham uddiśya mahānti nityaṃ  
 kurvanti mṛdgomayalepanāni |  
<sup>b</sup> a, d pada: Indravajrā (Triṣṭubh); b, c pada: Upendravajrā (Triṣṭubh)  
<sup>c</sup> **GBM<sup>1</sup> 1584,5-6:** siṃhāsanāni pravarāsanāni  
 martyā labhante gatiṣu bhramantaḥ  
 ye <sup>(6)</sup>śīlavadbhṛyo hi diśā.a.ebhya  
 śayyāsan.n. pradadanti hr̥ṣṭāḥ || <29>  
**GBM<sup>2</sup> 3251,6-3252,1:** si.āsanāni pravarā<sup>(3252,1)</sup>pravarāsanāni  
 martyā labha.. gati.u .ama.aḥ  
 ye śīlava.y. ... ..yah [unable to read here]  
 śayyāsanāni pratipādayanti |  
<sup>d</sup> Indravajrā (Triṣṭubh)  
<sup>e</sup> Cf. the expression in AbhisC(T) 70,23-24 (also 72,3; 73,5; 75,12; 76,2):  
 tena hi evaṃ śayyāsane pratipadyitavyaṃ | kin ti dāni (evaṃ) śay-  
 yāsane pratipadyitavyaṃ |

<sup>1</sup> °ān<v>itā em. [cf. GBM<sup>2</sup>; bde dang ldan par T] : °ānitā Ms.

<sup>2</sup> °lep<a>nāni em. [m.c.; GBM<sup>1</sup>; cf. SRKK] : °lepsāni Ms.

<sup>3</sup> °āsanāni em. : °āsānāni Ms.

<sup>4</sup> ma<r>tyā em. [mi rnam T] : mattiyā Ms.

<sup>5</sup> gatiṣu em. : gatiṣū Ms.

<sup>6</sup> śīlavadbhṛyo em. : śīlavanto Ms.

<sup>7</sup> śayyā° em. [m.c.; GMB<sup>1,2</sup>] : śayanā° Ms.

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<sup>a</sup> siṃhāsanāni pravarāsanāni <sup>(16b)</sup>mattyā labhante gatiṣu bhraman-  
 taḥ | ye śīlavanto yatinām gaṇebhyaḥ śayanāsanāni pratipādayanti  
 ||



tshul khrims ldan pa phyogs<sup>(204a)</sup> nas lhags pa la<sup>1</sup> |  
 su dag dga'<sup>2</sup> bzhin<sup>3</sup> mal stan sbyin<sup>4</sup> byed pa'i |  
 mi rnam s 'gro ba dag tu 'khor ba na |  
 seng ge'i<sup>5</sup> khri dang stan gyi mchog<sup>6</sup> rnam s 'thob<sup>7</sup> | (55)

(F 214b4-5; Go 86a11-86b1; Q 213a6-7; S 153a7-b1)

The lion's seats, most excellent seats  
 people shall obtain while transmigrating in the [cycle of]  
 existences,  
 who give seats and bedding<sup>a</sup>  
 to well-conducted flocks of ascetics<sup>b</sup>. [30]

- 
- <sup>1</sup> la DFQS : las Go  
<sup>2</sup> dga' DFQS : rga Go  
<sup>3</sup> bzhin DQS : zhin Go : zhing F  
<sup>4</sup> sbyin DFGQ : byin S  
<sup>5</sup> seng ge'i FGoS : gser gyi DQ  
<sup>6</sup> dang stan gyi mchog DGoQS : dang ldan F  
<sup>7</sup> 'thob DQ : thob GoS : 'thob par 'gyur F
- 

<sup>a</sup> GBM<sup>1</sup> and Tib are similar: *śayyāsan.n. pradadanti hr̥ṣṭāḥ* (*dga' bzhin mal stan sbyin byed pa'i*), "who give seats and bedding with joy".  
<sup>b</sup> *Yatinām*, cf. Tib. *phyogs*, (\**diś*, *deśa* etc. LC), and cf. GBM<sup>1</sup>.

<sup>αab</sup>ye bhojanam <sup>1</sup>pravrajitānurūpaṃ  
saṃgheṣūdāraṃ pratipādayanti |  
te bhojanam varṇarasādiyuktaṃ  
<sup>c</sup>saṃsāra-kāntāragatā labhante || [31]

<sup>βde</sup>ye pānakam pravrajitānurūpaṃ  
saṃgheṣūdāraṃ pratipādayanti |  
te pānakam varṇarasādiyuktaṃ  
saṃsāra-kāntāragatā<sup>2</sup> labhanti || [32]

- <sup>a</sup> **GBM<sup>1</sup> 1584,6-7:** ye bhojanam pravrajitānurūpaṃ  
saṃgh. udāraṃ pratipādayanti |  
te bhoja<sub>(7)</sub>nam va... ..diyu.taṃ  
saṃsāra-kāntāragatā labha.. <30>  
**GBM<sup>2</sup> 3252,1-2:** ye .ojanam pravrajitānurūpaṃ  
saṃgh. .. dāraṃ pratipādayanti |  
te bho<sub>(2)</sub>janam varṇarasair upetaṃ  
saṃsāra-kāntāragatā labham.. |  
<sup>b</sup> *a, c, d pada:* Indravajrā (Triṣṭubh); *b pada:* Guṇāṅgī  
<sup>c</sup> Jātakamālā (Āryaśūra) *quoted in* JMT 142, fn.36:  
saṃsāra-kāntāragatasya tena  
lokasya nistārayitā bhavyam ||  
<sup>d</sup> **GBM<sup>1</sup> 1584,7-8:** ye pānakam gandharasādiyuktaṃ  
saṃghe udāraṃ pratipādayanti |  
te pānakam gandhara<sub>(6)</sub>sā.i.uktaṃ  
saṃsāra-kāntāragatā labhamte || <31>  
**GBM<sup>2</sup> 3252,2:** ye pānakam varṇarasānuyuktaṃ  
saṃgh. ..dāraṃ pratipādayanti |  
te pānakam gandharasādiyuktaṃ  
saṃsāra-kāntāragatā la... ..  
<sup>e</sup> *a, c, d pada:* Indravajrā (Triṣṭubh); *b pada:* Guṇāṅgī

<sup>1</sup> prav<r>ajitā° *em.* [rab tu byung T; *see* v.32a] : pravajitā° Ms.

<sup>2</sup> °{ga}kāntāra° Ms.

<sup>α</sup> ye bhojanam pravajitānurūpaṃ saṃgheṣūdāraṃ pratipā<sub>(16b2)</sub>dayanti | te bhojanam varṇarasādiyuktaṃ saṃsāra-kāntāragatā labhante ||

<sup>β</sup> ye pānakam pravrajitānurūpaṃ saṃgheṣūdāraṃ pratipādayanti | te pānakam varṇara<sub>(16b3)</sub>sādiyuktaṃ saṃsāra{ga}kāntāragatā la◎-bhanti ||

su dag rab tu byung dang<sup>1</sup> 'tsham<sup>2</sup> pa yi<sup>3</sup> |  
 kha zas bzang po dge 'dun sbyin byed pa |  
 de dag 'khor ba'i dgon par<sup>(204a2)</sup> gnas pa na<sup>4</sup> |  
 kha zas kha dog ro la<sup>5</sup> sogs<sup>6</sup> ldan 'thob<sup>7</sup> | (56) (F 214b5-7; Go 86b1-2; Q

213a7-8; S 153b1-2)

Those who give the best food suitable for the renunciate<sup>a</sup>  
 to monastic communities,  
 shall obtain food rich in colour, taste and the like  
 while [still] in the wilderness of migration. [31]

su dag rab tu byung dang<sup>8</sup> 'tsham pa yi<sup>9</sup> |  
 btung ba rgya chen dge 'dun<sup>10</sup> sbyin byed pa |  
 de dag 'khor ba'i dgon<sup>11</sup> par gnas pa na |  
 btung ba kha dog ro la sogs ldan<sup>12</sup> 'thob<sup>13</sup> | (57) (D 204a2; F

214b7-8; Go 86b2; Q 213a8-213b1; S 153b2)

Those who give the best<sup>b</sup> drink suitable for the renun-  
 ciate<sup>c</sup>  
 to monastic communities,

- 
- 1 dang DFQS : om. Go  
 2 'tsham DFGoS : mtsham Q  
 3 pa yi DFQS : pa'i Go  
 4 na DFQS : rnam Go  
 5 la DFGoS : las Q  
 6 sogs DFQS : stsogs Go  
 7 'thob DQS : thob FGo  
 8 dang DGoQS : bar F  
 9 pa yi DFQS : pa'i Go  
 10 dge 'dun DFGoS : rab tu S  
 11 dgon DGoQS : dag F  
 12 ldan FGoS : pa DQ  
 13 'thob DFQS : thob Go

<sup>a</sup> Cf. v.32 below.

<sup>b</sup> Ms. reads the same as v.31b: (*saṃgheṣ*)*ūdāraṃ*; cf. Tib. *bzang po* in v.31b, but *rgya chen* in v.32b.

<sup>c</sup> Ms. *pravrajitānurūpaṃ*, same as v.31a, likewise Tib. But cf. GBM<sup>1</sup> *gandharasādiyuktaṃ*, 'rich in smell, taste and the like', which corresponds to its own c pada. Similarly GBM<sup>2</sup>.

<sup>aab</sup>tataḥ prahr̥ṣṭo <sup>1</sup>vikasatprasādaḥ<sup>2</sup>  
 pradakṣiṇaṃ<sup>3</sup> saṃghaṃ<sup>4</sup> ṛṣiṃ<sup>5</sup> ca kṛtvā<sup>6</sup> |  
 munīndrapādāv<sup>7</sup> abhivandya caiva  
 viniryayau jetavanān<sup>8</sup> narendrah || [33]  
 prasenañitparipṛcchāsūtraṃ<sup>9</sup> ṣaṣṭamaṃ<sup>10</sup> samāptam<sup>11</sup>

- <sup>a</sup> **GBM<sup>1</sup> 1584,8-1585,1:** tataḥ prahr̥ṣṭo vakasatprasāda  
 pradakṣiṇaṃ gandham ṛṣiṃ ca kṛtvā |  
 munīndrapādāv abhivaṇ.y. <sup>(1585,1)</sup>mūrdhnā  
 viniryayau jetavanān narendrah || <32>  
 prasenañigāthā samāptāḥ ||  
**GBM<sup>2</sup> 3252,3:** <sup>(3)</sup>tataḥ prahr̥ṣṭo vikasa.prasādaḥ  
 pradakṣiṇaṃ .ṃ©... .iṃ ca kṛtvā |  
 munīndrapādau śirasābhivandya  
 viniryayau jetavanān narendrah ||  
 pra...najidgāthā.amāptā ||  
<sup>b</sup> Upendravajrā (Triṣṭubh)

- <sup>1</sup> vikasat° *em.* [m.c.] : vikasata° Ms.  
<sup>2</sup> °prasāda<ḥ> *em.* : °praśāda Ms.  
<sup>3</sup> pradakṣiṇa<ṃ> *em.* : pradakṣiṇa Ms.  
<sup>4</sup> saṃgha<ṃ> *em.* [m.c.] : saṃgha Ms.  
<sup>5</sup> ṛṣiṃ *em.* : ṛṣiñ Ms.  
<sup>6</sup> kṛt<v>ā *em.* [m.c.; byas nas T] : kṛtā Ms.  
<sup>7</sup> °pādāv *em.* [GBM<sup>2</sup>] : °pādān Ms.  
<sup>8</sup> jetavanān *em.* [rgyal byed tshal T] : jenavanam Ms.  
<sup>9</sup> prasenañit° *em.* : prasenañita° Ms.  
<sup>10</sup> ṣaṣṭama<ṃ> *em.* : ṣaṣṭama Ms.  
<sup>11</sup> samāptam *em.* : samāptaḥ Ms.

- <sup>a</sup> tataḥ prahr̥ṣṭo vikasataprasāda © pradakṣiṇa saṃgha ṛṣiñ ca kṛtā  
 munī<sup>(16b4)</sup>ndrapādān abhivandya caiva viniryayau © jenavanam  
 narendrah ||×××|| prasenañi©taparipṛcchāsūtraṃ ṣaṣṭama samāp-  
 taḥ <sup>(5)</sup>||××||  
 (Tibetan marginal note above line 1): gsal rgyal gyis zhus pa'i mdo ste  
 drug pa rdzogs so |

shall obtain drink rich in colour, taste and the like  
while [still] in the wilderness of migration. [32]

de nas <sup>(204a4)</sup>rab dga'<sup>1</sup> mdangs dang ldan pa<sup>2</sup> yis |  
drang srong dge 'dun bskor ba<sup>3</sup> byas nas kyang<sup>4</sup> |  
thub dbang zhabs la mgo bos phyag 'tshal te |  
rgyal po rgyal byed tshal nas 'byung bar<sup>5</sup> gyur | (60) <sup>(F 215a)</sup>

2-4; Go 86b4-5; Q 213b2-3; S 153b4-5)

gsal rgyal gyi tshigs su bcad pa rdzogs so ||

Then exceedingly delighted, possessing blossoming faith,  
having gone round the community and the sage from left  
to right,  
and bowed down<sup>a</sup> to the feet of the lord of the sages,  
the lord of people left Jeta Grove. [33]

The sixth sūtra, the Inquiry of Prasenajit,<sup>b</sup> is complete.

- 
- <sup>1</sup> rab dga' FGoS : rgyal po dga' DQ  
<sup>2</sup> dang ldan pa FGoS : ldan pa DQ  
<sup>3</sup> bskor ba DQS : bskor bar F : skor ba Go  
<sup>4</sup> kyang DGoQS : su F  
<sup>5</sup> 'byung bar FGo : byung bar
- 

<sup>a</sup> GBM<sup>1</sup> (*mūrdhnā*), GBM<sup>2</sup> (*śirasā*) and Tib (*mgo bos*) add: “with his head”.

<sup>b</sup> *Prasenajitparipṛcchāsūtra* in the Ms., which is in line with most titles in this collection, but ‘*Prasenajidgāthā*’ (‘the Prasenajit Stanza’) according to Gilgit manuscripts and Tib (*tshigs su bcad pa*).

## Appendix I

### Remaining Tibetan Text

bcom ldan 'das kyi mchod rten rnams dang ni |  
 sku gzugs rnams la rdul phran ci<sup>1</sup> song<sup>2</sup> ba |  
 de yi<sup>3</sup> grangs snyed de byed mi rnams kyis<sup>4</sup> |  
 lha yul sa stengs<sup>5</sup> nges par rgyal srid 'thob<sup>6</sup> | (5)

gzugs dang <sup>(201b3)</sup>gzugs med<sup>7</sup> kham s kyi ting nge 'dzin<sup>8</sup> |  
 phun sum<sup>9</sup> tshogs pa'i sa mchog kun myong nas |  
 tha mar<sup>10</sup> skye dang rga la sogs pa yi<sup>11</sup> |  
 sdug bsngal med pa'i sangs rgyas go 'phang 'thob | (6)

su dag la la mchod rten sku gzugs la |  
 dad pa'i sems kyis bla re<sup>12</sup> 'bul<sup>13</sup> byed pa |  
 de dag sa steng rgya mtsho'i<sup>14</sup> mtha' klas<sup>15</sup> pa |  
 ma lus gnod med rgyal gcig dbang byed 'gyur | (15) (D 202a2; F

211b6-7; Go 84b9-10; Q 211a6; S 150b1-2)

- 
- 1 ci DFQS : gang Go  
 2 song DFQS : slong Go  
 3 de yi DQS : de'i FGo  
 4 kyis DFQS : kyis ni Go  
 5 sa stengs DFGOQ : sa steng S  
 6 'thob DFQS : thob Go  
 7 med DFQS : myin Go  
 8 'dzin DFQS : 'dzind Go  
 9 phun sum DFQS : phun gsum Go  
 10 tha mar DFQ : mtha' mar GoS  
 11 la sogs pa yi DFS : las sogs pa yi Q : la sogs pa'i Go  
 12 bla re DFGOQ : bla bre S  
 13 'bul DFQS : dbul Go  
 14 mtsho'i DFQS : mtsho' Go  
 15 mtha' klas FGoS : mthas klas DQ

mi rnams su dag sku gdung snying po can |  
 dri med bsod nam<sup>s</sup> 'byung gnas gyur<sup>1</sup> pa la |  
 ba dan <sup>(202a4)</sup>mdzes pa sna tshogs 'dogs pa dag |  
 mthu dang ldan zhing srid gsum mchod gnas 'gyur | (17) <sup>(F)</sup>

211b8-212a1; Go 84b11-85a1; Q 211a7-8; S 150b3-4)

mi rnams gang dag thub dbang mchod rten<sup>2</sup> la |  
 spos chu gtsang<sup>3</sup> zhing dang bas kh<sup>r</sup>us gsol<sup>4</sup> ba |  
 de dag lus la dri ma med pa dang |  
 gdung ba med cing mdog 'jam mya ngan med | (25) <sup>(D 202b2; F)</sup>

212b1-2; Go 85a7-8; Q 211b6; S 151a5-6)

su zhig sangs rgyas mchod rten sku gzugs khang |  
<sup>(202b3)</sup>tshon rtsi<sup>5</sup> sna tshogs rnams kyis<sup>6</sup> mdzes byed pa |  
 de ni bde gshegs mnga' ba'i yon tan rnams |  
 sna tshogs ldan pa kun gyis brtsegs par<sup>7</sup> 'gyur | (26) <sup>(F 212b2-3; Go)</sup>

85a8-9; Q 211b7; S 151a6-7)

dkon mchog gsum phyir mi rnams gang dag gis |  
 'phags pa dgyes pa'i dkyil 'khor byas pas<sup>8</sup> ni |  
 rkang lag sor mo dra bar<sup>9</sup> 'brel ba dang |  
 yan lag thams cad kyang ni skyon med 'gyur | (28) <sup>(D 202b4; F)</sup>

212b4-5; Go 85a9-10; Q 211b8-212a1; S 151b1-2)

su dag dkon mchog gsum <sup>(202b5)</sup>la me tog dang |  
 'bras bu gsar thog<sup>10</sup> 'byung ba<sup>11</sup> 'bul<sup>12</sup> byed pa |

- 
- 1 gyur DFQS : gyurd Go  
 2 mchod rten DFQS : mchod mrten Go  
 3 gtsang DFQS : tsang Go  
 4 gsol DFQS : gsold Go  
 5 tshon rtsi DFQS : mtshon rtsi Go  
 6 rnams kyis FS : rnams gyis Go : dag gis DQ  
 7 brtsegs par DFQS : rtsegs par Go  
 8 byas pas DFQS : byas pa Go  
 9 sor mo dra bar DGoQS : dra bar sor mo F  
 10 gsar thog DFQ : sar thog Go : gsar tog S  
 11 'byung ba F : byung ba DGoQS  
 12 'bul DFQS : dbul Go

de dag 'gro ba rnams su 'khor ba na |  
ro mchog kun thob mi rje'i<sup>1</sup> stobs dang ldan | (29) (F 212b5-6; Go

85a10-85b1; Q 212a1-2; S 151b2-3)

su dag bde bar gshegs pa'i mchod rten la |  
dga' bzhin<sup>2</sup> rnga<sup>(202b7)</sup> yab rnams ni 'bul<sup>3</sup> byed pa |  
thub dka'<sup>4</sup> rgyal<sup>5</sup> rnams snying rje<sup>6</sup> rnga yab thogs |  
che ba de la cher<sup>7</sup> yang g.yob par<sup>8</sup> byed | (32) (F 213a1-2; Go 85b2-3; Q

212a3-4; S 151b5-6)

shin<sup>9</sup> tu dri med zla ba nya 'dra ba'i |  
me long sdu gu<sup>10</sup> thams cad mkhyen<sup>11</sup> la 'bul<sup>12</sup> |  
de dag tshe rabs rgyud pa<sup>13</sup> rnams su yang |  
lha mi<sup>14</sup> rnams kyis<sup>15</sup> blta bar<sup>16</sup> 'os par<sup>17</sup><sup>(203a)</sup> 'gyur | (33) (F 213a2-3;

Go 85b3-4; Q 212a4-5; S 151b6-7)

su dag bde bar gshegs pa'i mchod rten la |  
mchod pa'i khyad par ci yod ci 'byor<sup>18</sup> ba<sup>19</sup> |

- 
- 1 mi rje'i S : mi rdzi DFQ : myi'i Go  
2 dga' bzhin DQS : rga bzhin FGo  
3 'bul DFQS : dbul Go  
4 thub dka' S : thugs dga' DQ : thug rka F : thub rka Go  
5 rgyal DGoQ : rgyan S : 'khor F  
6 snying rje DQS : snying nye F : om. Go  
7 cher DGoQ : tsher F : tshur S  
8 g.yob par DFGoS : g.yo bar Q  
9 shin DFQS : shind Go  
10 sdu gu DGo : sdug gu FQS  
11 mkhyen DFQS : mkhyend Go  
12 'bul DFGoQ : phul S  
13 rgyud pa FGo : brgyud DQS  
14 lha mi DFGo(myi)Q : lha mi'i S  
15 kyis DFGoS : kyi Q  
16 blta bar DF : lta bar GoQS  
17 'os par DGoQS : 'os su F  
18 ci yod ci 'byor DQ : ci 'dod 'byor F : ci 'dod ci 'byor GoS  
19 ba DGoQS : ba yis F



'tsham par<sup>1</sup> 'bul<sup>2</sup> byed de dag dri med cing |  
mya ngan med pa'i bla med byang chub 'thob<sup>3</sup> | (34) (D 203a1; F

213a3-4; Go 85b4-5; Q 212a5-6; S 151b7-152a1)

mi rnams gang dag sangs rgyas mchod rten nam |  
sku gzugs dag la mgos btud<sup>(203a2)</sup> gus<sup>4</sup> phyag 'tshal |  
de dag lha rnams dang ni mi rnams kyis |  
cher<sup>5</sup> yang che bar bkur ba'i gnas su 'gyur | (35) (F 213a4-5; Go 85b5; Q

212a6-7; S 152a1-2)

su zhig dad pas thub pa'i mchod rten nam<sup>6</sup> |  
sku gzugs dag la skor ba<sup>7</sup> byed pa de |  
phyi ma'i tshe la dgra<sup>8</sup> chen rnams kyis btud |  
bzang po'i snod<sup>9</sup> 'gyur yon tan<sup>(203a3)</sup> rnams dang ldan | (36) (F

213a5-7; Go 85b6; Q 212a7; S 152a2-3)

mi rnams su dag dga' bzhin gus pa yis<sup>10</sup> |  
bla med mchod rten rnams dang sku gzugs la |  
lus kyi<sup>11</sup> las rnams byed pa de dag ni |  
srid pa kun tu mdzod rnams<sup>12</sup> shin tu rgyas<sup>13</sup> | (37) (D 203a3; F

213a7-8; Go 85b6-7; Q 212a8; S 152a3-4)

<sup>1</sup> 'tsham par DQ : mtshams par F : tshim par Go : mtsham par S

<sup>2</sup> 'bul DFQS : dbul Go

<sup>3</sup> 'thob DFQS : thob Go

<sup>4</sup> btud gus DQ : gtugs gus F : btugs gus GoS

<sup>5</sup> cher DFGoS : char Q

<sup>6</sup> nam DGoQS : 'am F

<sup>7</sup> skor ba DS : bskor FQ : skor bar Go

<sup>8</sup> dgra DGoQS : dga' F

<sup>9</sup> snod DGoQS : gnod F

<sup>10</sup> yis DQS : yin F : 'is Go

<sup>11</sup> kyi DFGoS : kyis S

<sup>12</sup> mdzod rnams DGoQS : mdzod 'dzin F

<sup>13</sup> shin tu rgyas DGo(shind tu)QS : sangs rgyas 'gyur F

mi<sup>(203a5)</sup> rnams gang dag rtswa<sup>1</sup> shing so phag<sup>2</sup> gis |  
 'jig rten bla ma'i spyi gab<sup>3</sup> rig pas<sup>4</sup> byed |  
 yang na gzhan dag byed du 'jug<sup>5</sup> kyang rung |  
 de dag 'gro ba rnams kyi skyabs 'drar 'gyur | (40) (F 213b2-3; Go

85b9-10; Q 212b2-3; S 152a6-7)

mi rnams gang dag rgyal ba'i gtsang<sup>6</sup> khang byed |  
 de dag 'gro ba rnams su 'khor ba na |  
 lha dbang gnas<sup>(203a6)</sup> 'dra'i khang khyim 'od 'bar ba |  
 dus tshigs kun tu bde ldan thob<sup>7</sup> par 'gyur | (41) (F 213b3-4; Go 85b10-12;

Q 212b3-4; S 152a7-152b1)

mtho ris<sup>8</sup> las bzang<sup>9</sup> 'bras bu'i gnas rnams su |  
 bskal par<sup>10</sup> rga med<sup>11</sup> rtag tu dga' ba bzhin<sup>12</sup> |  
 rtsen par<sup>13</sup> byed cing mya ngan med pa dang |  
 tha mar<sup>14</sup> zhi ba'i<sup>15</sup> go 'phang thob par 'gyur | (42) (D 203a6; F 213b5-6;

Go 85b12-86a1; Q 212b4; S 152b1-2)

gang dag<sup>(203a7)</sup> 'ja' khyugs<sup>16</sup> 'dra ba'i rta babs mdzes |  
 thub pa'i chab sgor<sup>17</sup> sgren<sup>18</sup> byed de dag ni |

- 
- 1 rtswa GoQS : rtsa DF  
 2 so phag DQS : so bag FGo  
 3 spyi gab DFQS : spyi gabs Go  
 4 rig pas DS : rigs pas QF : rigs par Go  
 5 'jug DGoQS : bcug F  
 6 gtsang DFQS : rtswa Go [cf. v.40a]  
 7 bde ldan thob DGoQS : bde dang ldan F  
 8 mthos ris DFQS : mtho' ris Go  
 9 bzang DFGOQ : bzangs S  
 10 bskal par DFS : bskaId par Go : bskal pa Q  
 11 rga med FGo(myed)S : dga' byed DQ  
 12 dga' ba bzhin S : dga' bzhin du DFGOQ  
 13 rtsen par DQS : brtson par F : rtse bar Go  
 14 tha mar DGoQS : mtha' mar F  
 15 zhi ba'i DFQS : zhi bzhin Go  
 16 khyugs F : khugs DGoQS  
 17 chab sgor DQS : chab sgo F : char sgor Go  
 18 sgren<sup>18</sup> S : sbren<sup>18</sup> DQ : sgong F : 'gren<sup>18</sup> Go

srid pa gzhan du khang khyim sgo dang bcas |  
rnam par brgyan<sup>1</sup> pa rnams ni thob par 'gyur | (43) (F 213b6-7; Go

86a1-2; Q 212b4-5; S 152b2-3)

mi rnams gang dag<sup>2</sup> ston pa'i<sup>3</sup> sku gdung khang |  
bsrung<sup>4</sup> phyir<sup>5</sup> dad pas<sup>6</sup> 'obs dang sgo 'dzugs<sup>(203b)</sup> pa |  
de dag tshe rabs gzhan du dgra<sup>7</sup> rnams kyis |  
dpal yon rnams dang 'bral bar<sup>8</sup> yod mi nus | (44) (F 213b7-8; Go 86a2-3; Q

212b5-6; S 152b3-4)

mi rnams su dag mchod rten rnying pa<sup>9</sup> rnams |  
gzhan gyi ngom<sup>10</sup> byed ma yin rang gi blos |  
ral tshems<sup>11</sup> byed pa'i skye bo de dag ni |  
lus bzang<sup>12</sup> yon tan dam pas brgyan<sup>13</sup> par 'gyur | (45) (D 203b1; F

213b8-214a1; Go 86a3-4; Q 212b6-7; S 152b4-5)

su dag glang chen dril<sup>14</sup> sbyangs spa bar<sup>15</sup> brgyan |  
dul ba'i rta dang sbyar ba'i<sup>16</sup> shing rta dag<sup>17</sup> |  
ston pa<sup>18</sup> dang ni<sup>(203b3)</sup> 'phags pa'i tshogs la 'bul<sup>19</sup> |  
de dag bla med theg chen thob par 'gyur | (47) (F 214a33-4; Go 86a5-6; Q

- 
- 1 brgyan DFQS : brgyand Go  
2 gang dag DFQS : om. Go  
3 ston pa'i DFQ : stond pa'i Go : ston par S  
4 bsrung DFQS : srung Go  
5 phyir DGoQS : phyin F  
6 dad pas DQS : dad pa'i F : dang bas Go  
7 dgra DFQS : sgra Go  
8 'bral bar Q : bral FGo : dbral DS  
9 rnying pa DFGOQ : brnyings pa S  
10 ngom Go : ngor DS : dor FQ  
11 tshems DFQS : tshams Go  
12 bzang DFGOQ : bzangs S  
13 brgyan DFQS : brgyand Go  
14 dril FQS : pril D : drin Go  
15 spa bar DFQS : spa bas Go  
16 sbyar ba'i DFQS : sbyard pa'i Go  
17 dag DFGOQ : dang S  
18 ston pa DFQS : stond pa Go  
19 'bul DFQS : dbul Go

212b8-213a1; S 152b6-7)

skye bo<sup>1</sup> su dag<sup>2</sup> 'jig rten mgon po la |  
 rin chen 'bar ba yid dang 'thad pa<sup>3</sup> rnams |  
 'bul ba<sup>4</sup> de dag<sup>5</sup> rin chen<sup>6</sup> bdun po dang |  
 byang chub yan lag<sup>7</sup> rin chen dri med<sup>8</sup> 'thob<sup>9</sup> | (48) (D 203b3; F

214a4-5; Go 86a6; Q 213a1; S 152b7-153a1)

mtshan mo thub chen spyen sngar<sup>(203b6)</sup> thal sbyar<sup>10</sup> 'khod |  
 'byor<sup>11</sup> dang mtshan ma<sup>12</sup> mar me'i<sup>13</sup> sdong bu<sup>14</sup> 'bul |  
 de dag srid pa gzhan du 'bras bur ldan |  
 rin chen<sup>15</sup> gsal ba'i<sup>16</sup> 'od ldan lus kyang 'thob<sup>17</sup> | (52) (F 214b1-2; Go

86a9-10; Q 213a4-5; S 153a4-5)

rgyal la phul ba'i mar me 'chi ba na |  
 dag pa'i<sup>18</sup> sems kyis 'dir ni dga' bzhin du |  
 snying po skul bar<sup>19</sup> byed<sup>(203b7)</sup> pa de dag ni |  
 spyen lnga dag kyang nges par 'thob<sup>20</sup> par 'gyur | (53) (F 214b2-3;

Go 86a10; Q 213a5; S 153a5-6)

- 
- 1 skye bo DGoQS : skye bos F  
 2 su dag DFGQ : de dag S  
 3 'thad pa DFQS : thad pa Go  
 4 'bul ba DFQS : dbul ba Go  
 5 de dag DGoQS : de ni F  
 6 rin chen DFQS : rin cen Go  
 7 yan lag DGoQS : om. F  
 8 rin chen dri med DQ : dri ma med pa'i rin chen F : dri myed rin cen  
 Go : dri med rin chen S  
 9 'thob DGoQS : thob F  
 10 thal sbyar DQS : thal sbyor F : thal sbyard Go  
 11 'byor DFQS : 'byord Go  
 12 mtshan ma D : 'tsham par FGoS : mtshan mo Q  
 13 mar me'i DFQ : mer ma'i Go : mar me S  
 14 sdong bu DQS : sdong po FGo  
 15 rin chen DFQS : rin cen Go  
 16 gsal ba'i F : rags pa'i DS : rigs pa'i GoQ  
 17 'thob DFQS : thob Go  
 18 dag pa'i FS : dga' ba'i DQ : rga ba'i Go  
 19 skul bar DFQS : sgul bar Go  
 20 'thob DQ : thob FGoS

mi rnams gang dag dge ba'i sems ldan pas |  
 rgyal ba'i mchod pa<sup>1</sup> gzhan gyis byas pa la |  
 rjes su yi rangs<sup>2</sup> don de ma byas kyang |  
 mdor na de dag gis kyang byas par 'gyur | (54) (D 203b7; F 214b3-4; Go

86a11; Q 213a5-6; S 153a6-7)

su dag 'jig rten bla mas gsungs pa yi<sup>3</sup> |  
 dam chos tshul bzang<sup>(204a3)</sup> thos nas nyams su len |  
 de dag nyon mongs chu rlabs rab<sup>4</sup> 'jigs pa'i<sup>5</sup> |  
 srid pa'i rgya mtsho myur du<sup>6</sup> rgal bar<sup>7</sup> 'gyur | (58) (F 214b8-215a1; Go

86b2-3; Q 213b1; S 153b3)

rgyal po dge ba'i<sup>8</sup> las 'di thams cad ni<sup>9</sup> |  
 'khor ba'i bde ba sna tshogs smin gyur<sup>10</sup> nas<sup>11</sup> |  
 sangs rgyas kyi<sup>12</sup> ni byang chub dam pa yi |  
 'bras bu bde blag kho nar<sup>13</sup> 'grub par<sup>14</sup> 'gyur | (59) (D 204a3; F 215a1-2;

Go 86b3-4; Q 213b1-2; S 153b3-4)

- 
- 1 mchod pa FGoQ : mchod rten DS  
 2 yi rangs DQ : yi rang S : yid rang FGo  
 3 pa yi DFQS : pa'i Go  
 4 rab DFGOQ : om. S  
 5 'jigs pa'i DFGOQ : 'jigs pa yi S  
 6 myur du DFQS : myurd tu Go  
 7 rgal bar DFQS : rgald par Go  
 8 dge ba'i DFGOS : dag pa'i Q  
 9 ni DGOQS : kyis F  
 10 smin gyur DFQ : smyind gyurd Go : smin S  
 11 nas DFGOQ : nas su S  
 12 kyi DGOQS : kyis F  
 13 kho nar DGOQS : kho na F  
 14 'grub par FS : thob par DQ : grub par Go

## Appendix II

A comparison of verses in Ms, GBM<sup>1</sup> and Tib:

|                  |   |   |   |   |   |   |   |    |    |    |    |
|------------------|---|---|---|---|---|---|---|----|----|----|----|
| Ms               | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8  | 9  | 10 | 11 |
| GBM <sup>1</sup> | 1 | 2 | 3 | 4 | 5 |   |   | 6  | 7  | 8  | 9  |
| Tib              | 1 | 2 | 3 | 4 | 7 | 8 | 9 | 30 | 10 | 11 | 12 |

|                  |    |    |    |    |    |    |    |    |    |    |    |
|------------------|----|----|----|----|----|----|----|----|----|----|----|
| Ms               | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| GBM <sup>1</sup> | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| Tib              | 13 | 19 | 21 | 16 | 14 | 20 | 18 | 24 | 31 | 39 | 38 |

|                  |    |    |    |    |    |    |    |    |    |    |    |    |
|------------------|----|----|----|----|----|----|----|----|----|----|----|----|
| Ms               | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 |    |
| GBM <sup>1</sup> | 21 | 22 | 23 | 24 | 25 | 27 | 28 | 29 | 30 | 31 | 32 | 26 |
| Tib              | 49 | 50 | 51 | 46 | 23 | 27 | 22 | 55 | 56 | 57 | 60 |    |

## **7. Devatāsūtra**

## Primary Sources

- C      Devatāsūtra. Chinese translation by Xüanzang (玄奘) in 648 AD: 天請問經. Taishō vol.15, no. 592.
- D      Devatāsūtra. Tibetan Derge edition. *lHa'i mdo*. D 329, vol.72, sa, 257a7-258b6.
- Ms      Devatāsūtra. The seventh sūtra in this Potala Manuscript collection, 16b4-19a2.
- Pe103.1      Devatāsūtra. Pelliot Tibetan manuscript collection: *lHa'i mdo*; no.103.1 in National Library, Paris.
- Pe103.5      Devatāsūtra. Pelliot Tibetan manuscript collection: *lHa'i mdo*; no.103.5 in National Library, Paris.
- Pe731      Devatāsūtra. Pelliot Tibetan manuscript collection: *lHa'i mdo*; no.731 in National Library, Paris.
- Pe732      Devatāsūtra. Pelliot Tibetan manuscript collection: *lHa'i mdo*; no.732 in National Library, Paris.
- Q      Devatāsūtra. Tibetan Peking edition. *lHa'i mdo*. Q 995, vol.39, shu, 265b7-267a5.
- S<sup>G</sup>      Devatāsūtra. Gilgit manuscript, folio nos.1542, 5-1545,3 in GBM.
- S<sup>Ma</sup>      Devatāsūtra. Edited by Matsumura (= Matsumura 1982), together with Chinese translation. His manuscript source: the same as S<sup>G</sup>, S<sup>Me</sup>.
- S<sup>Me</sup>      Devatāsūtra. Edited by Mette (= Mette 1981), together with Tibetan sources. Her manuscript source: S<sup>G</sup>.



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**Chinese recension sigla (cf. LPra 122)**

|    |                                    |
|----|------------------------------------|
| F  | first Fuzhou edition 福州 = Taishō 宮 |
| Kr | second Koryō 高麗藏                   |
| M  | Jingshan zang 徑山藏 = Taishō 明       |
| S  | Sixi 思溪 = Taishō 宋                 |
| Y  | Puning zang 普寧藏 = Taishō 元         |

**Note:**

I do not use the Pelliot manuscripts for the Tibetan critical edition here, but I have consulted and used them for some readings, see IV.7 in the “Introduction”. Pe732 has a very different wording from the Tibetan editions. After tracing this, I found the Gondhla manuscript parallel to this Pelliot recension. This has been called the Western Tibetan tradition. More research on this is needed and planned.



## **Critical Edition**

## 7. Devatāsūtra

§1<sup>aa</sup> evaṃ mayā śrutam. ekasmin samaye bhagavān<sup>1</sup> śrāvastyāṃ<sup>2</sup> viharati sma jetavane<sup>3</sup> nāthapiṇḍadasyārāme<sup>4</sup> mahatā bhikṣusaṅghena sārdham ardhatrāyodaśabhir<sup>5</sup> bhikṣuśataiḥ. athānyatarā devatā<sup>6</sup> atikrāntavarṇātikrāntāyāṃ<sup>7</sup> rātrau<sup>8</sup> yena bhagavāṃs<sup>9</sup> tenopasaṃkrāntopasaṃ-

<sup>a</sup> Cf. S<sup>Ma</sup> 986 (S<sup>Me</sup> 142; S<sup>G</sup> 1542,5-7): evaṃ mayā śrutam ekasmiṃ samaye bhagavāṃs cchrāvastyāṃ viharati sma jetavane nāthapiṇḍadasyārāme athānyatamā devatā atikrāntavarṇā atikrāntāyāṃ rātryāṃ yena bhagavāṃs tenopasaṃkrāntā upasaṃkramya bhagavataḥ pādaśīrasā vanditvā ekānte niṣaṇṇā  
Cf. also Pāli SN(S) 64 (Devatāsāmyutta: Ādittavagga) (SN i.5; i.31 f.): evaṃ me sutam ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhassetvā yena bhagavā ten'upasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekam antaṃ atthāsi.

- <sup>1</sup> bhagavān *em.* : bhagavān<sup>0</sup> Ms.
- <sup>2</sup> <śrāvastyāṃ> *em.* [S<sup>Ma</sup>, S<sup>Me</sup>] : *om.* Ms.
- <sup>3</sup> <'>nātha<sup>0</sup> *em.* : anātha<sup>0</sup> Ms.
- <sup>4</sup> °piṇḍadasyārāme *em.* : °piṇḍedasyā{ma}rāme Ms.
- <sup>5</sup> °daśabhi<r> *em.* : °daśabhi Ms.
- <sup>6</sup> atikrānta<sup>0</sup> *em.* : atikrāntā Ms.
- <sup>7</sup> °ātikrāntāyāṃ *em.* : °ā atikrāntāyāṃ Ms.
- <sup>8</sup> rātrau *em.* [cf. rātryāṃ S<sup>Ma</sup>] : rotrau Ms.
- <sup>9</sup> bhagavā<ṃ>s *em.* : bhagavās Ms.

<sup>aa</sup> (16b5) evaṃ mayā śrutam ekasmin<sup>0</sup> sa©maye bhagavān<sup>0</sup> vi||××||hara-ti sma © jetavane anāthapiṇḍedasyā<sup>(6)</sup>||××||{ma}rāme mahatā bhikṣusaṅghena © sārddham arddhatrayodaśabhi bhikṣuśataiḥ | © athānyatarā devatā atikrāntā<sup>(7)</sup>varṇṇā atikrāntāyāṃ rotrau yena bhagavās tenopasaṃkrāntā upasaṃkramya bhagavata pādaśīrasābhivandya ekānte niṣaṇṇā {tasyā}

<sup>(7)</sup>rgya gar skad du | de ba tā sū tra |

bod skad du | lha' i mdo<sup>a</sup> |

sangs rgyas dang | byang chub sems dpa' thams cad la  
phyag 'tshal lo ||

**§1** 'di skad bdag gis thos pa dus gcig na | bcom ldan 'das  
mnyan yod na rgyal bu rgyal byed kyī tshal mgon med  
(257b)zas sbyin gyi kun dga' ra ba na bzhugs te | de nas  
mtshan mo mi nyal tsam<sup>1</sup> na lha mdog bzang po zhig  
bcom ldan 'das ga la ba der song ste phyin nas | bcom ldan  
'das kyī zhabs la<sup>2</sup> mgo bos phyag 'tshal te | phyogs gcig tu  
'dug go | (Q 265b7-266a1)

### 天請問經

大唐<sup>α</sup>三藏法師<sup>β</sup>玄奘奉 詔譯

**§1** 如是我聞，一時薄伽梵，在室羅筏國，住誓多林給孤獨園。時有一天，顏容殊妙，過於夜分，來詣佛所，頂禮佛足，卻住一面。<sup>κ</sup>

**§1** Thus have I heard. At one time the Blessed One stayed at the Grove of Anāthapiṇḍada in the Jeta Wood in Śrā-

<sup>κ</sup> SĀ (sūtra no.997; (2)261a30-b2): 如是我聞，一時，佛住舍衛國祇樹給孤獨園。時有一天子，容色絕妙，於後夜時，來詣佛所，稽首佛足，退坐一面。

SĀ<sup>c2</sup> (sūtra no.134; (2)426b11-13): 如是我聞，一時佛在舍衛國祇樹給孤獨園。時有一天，光色倍常，於其夜中，來詣佛所，禮佛足已，在一面坐。

<sup>1</sup> mi nyal tsam D : mi tal tsam Q

<sup>2</sup> zhabs la D : zhabs la la Q

<sup>α</sup> 大唐 Kr : 唐 FMSY

<sup>β</sup> 法師 Kr : 沙門 FMSY

<sup>a</sup> Cf. Pe732: bod skad du lhas gsol dpa'i mdo (\*devatāparipṛcchāsūtra), cf. the title of the RatnāvaM, VIII: Devatāparipṛcchāsūtra.

kramya<sup>1</sup> bhagavataḥ<sup>2</sup> pādaḥ śirasābhivandyaikānte<sup>3</sup> niṣaṇṇā<sup>4</sup>.

§2<sup>a</sup> <sup>a</sup>atha tasyā devatāyā prabhāvena<sup>5</sup> sarvaṃ taṃ<sup>6</sup> jetavanam udāreṇābhabhāsena sphuṭam abhūt. atha devatā tasyāṃ<sup>7</sup> velāyām imāṃ gāthām abhāṣata.

<sup>b</sup>ke narāḥ sugatiṃ yānti<sup>8</sup> ke narāḥ<sup>9</sup> svargagāmināḥ |  
keṣāṃ divā ca rātrau ca<sup>10</sup> sadā puṇyaṃ pravardhate ||  
[1]

<sup>a</sup> S<sup>Ma</sup> 986 (S<sup>Me</sup> 142; S<sup>G</sup> 1542,7-8): atha tasyā devatāyā varṇānubhāvena sarvaṃ jetavanam udāreṇābhabhāsena sphuṭam abhūt, ekāṃte niṣaṇṇā sā devatā tasyāṃ velāyām imāṃ gāthāṃ abhāṣata (*no parallels to vv.1-5*)

<sup>b</sup> RatnāvM 98 (VIII. Devatāparipṛcchāsūtra) (Enomoto 1982a: (88)):  
ke narāḥ sugatiṃ yānti ke narāḥ svargagāmināḥ |  
keṣāṃ cāpi divārātrau sadā puṇyaṃ pravarddhathe ||23||  
Cf. SN(S) 65 (SN(F) i.31): ekam antam ṭhitā kho sā devatā bhagavato santike imā gāthāyo abhāsi | ... SN(S) 70 (SN Vanaropa i.33):  
kesaṃ divā ca ratto ca | sadā puññaṃ pavaḍḍhati |  
dhammaṭṭhā sīlasampannā | ke janā saggagāmino ti ||

<sup>1</sup> °opasaṃkramya *em.* : °ā upasaṃkramya Ms.

<sup>2</sup> bhagavata<ḥ> *em.* : bhagavata Ms.

<sup>3</sup> °aikānte *em.* : °-a ekānte Ms.

<sup>4</sup> niṣaṇṇā {tasyā} Ms.

<sup>5</sup> {rātrau} prabhāvena Ms.

<sup>6</sup> sarva<ṃ> taṃ *em.* : sarvatañ Ms.

<sup>7</sup> tasyā<ṃ> *em.* [de'i tshe T; cf. S<sup>Ma</sup>] : tasyā Ms.

<sup>8</sup> yānti *em.* : yānti Ms.

<sup>9</sup> narā<ḥ> *em.* : narā Ms.

<sup>10</sup> <ca> *em.* [SN; see v.3; m.c.] : om. Ms.

<sup>a</sup> atha tasyā devatā<sub>(8)</sub>yā {rātrau} prabhāvena sarvatañ jetavanam udāreṇābhabhāsena sphuṭam abhūt<sup>o</sup> || atha devatā tasyā velāyām imāṃ gāthām abhāṣata | ke narāḥ su<sub>(17a)</sub>gatiṃ yānti ke narā svargagāmināḥ keṣāṃ divā ca rātrau sadā puṇyaṃ pravarddhathe || [1]

vastī, <sup>(a)</sup>together with a great assembly of one thousand two hundred and fifty monks.<sup>a)</sup> Then a certain god of surpassing light approached the Blessed One when the night was far gone<sup>b)</sup>. Having approached, he saluted respectfully with his head down to the Blessed One's feet and sat to one side.

§2 de nas lha de'i mthus <sup>(257b2)</sup>rgyal bu rgyal byed kyi tshal thams cad snang ba chen pos khyab par gyur to | de nas de'i tshe lha des tshigs su bcad pa<sup>1</sup> 'di dag gsol to | <sup>(Q 2266a1)</sup>  
-- (no parallel to vv.1-3)

§2 <sup>^</sup>是天威光，甚大赫奕，周遍照曜誓多園林，爾時彼天，以妙伽他，而請佛曰：  
(no parallels to vv.1-3)

§2 Then through the power of the god, the whole Jeta Wood became filled with illustrious light. Then at that

<sup>N</sup> SĀ (Sūtra no.997; (2)261b2-3): 身諸光明遍照祇樹給孤獨園，時彼天子說偈問佛：

|          |       |       |       |
|----------|-------|-------|-------|
| 云何得晝夜    | 功德常增長 | 云何得生天 | 唯願為解說 |
| 爾時世尊說偈答言 |       |       |       |
| 種植園果故    | 林樹蔭清涼 | 橋船以濟度 | 造作福德舍 |
| 穿井供渴乏    | 客舍給行旅 | 如此之功德 | 日夜常增長 |
| 如法戒具足    | 緣斯得生天 |       |       |

SĀ<sup>C2</sup> (no.134; (2)426b13-22): 時此天光，甚為熾盛，普照祇洹，悉皆大明，爾時此天，却坐一面，而說偈言：

|          |       |       |       |
|----------|-------|-------|-------|
| 云何於晝夜    | 福業常增長 | 如法而持戒 | 何人趣天道 |
| 爾時世尊復說偈言 |       |       |       |
| 種植園苑林    | 洪流置橋船 | 曠野造好井 | 要路造客舍 |
| 是人於日夜    | 福業常增長 | 正法淨持戒 | 如是趣天道 |

<sup>1</sup> tshigs su bcad pa D : tshigs su gcad pa Q

<sup>a</sup> S<sup>Ma</sup>S<sup>Me</sup>S<sup>G</sup>, T, C omit.

<sup>b</sup> atikrāntāyāṃ rātrau; cf. CPD s.v., i.e. 'in the 2nd or 3rd watch'; see also the references and discussion (on atī(/abhi)krāntāyāṃ rātrau) in de Jong 1998 Review: 185-86.

<sup>αa</sup> bhagavān āha —

ārāmāropā<sup>1</sup> vanāropā<sup>b</sup> ye narāḥ setukārakāḥ |  
prapāṃ<sup>2</sup> codakapānaṃ ca ye \*dadanti<sup>3</sup> pratiśrayam ||  
[2]

śraddhāśīlena sampannāḥ paṇḍitā vītamatsarāḥ<sup>4</sup> |  
te narāḥ sugatiṃ yānti te narāḥ svargagāmināḥ |  
teṣāṃ<sup>5</sup> divā ca rātrau ca sadā puṇyaṃ pravardhate ||  
[3]

<sup>a</sup> RatnāvM 99 (VIII. Devatāparipṛcchāsūtra) (cf. Enomoto 1982a: (88)):

ārāmāropakā ye 'tra ye ca vā setukārakāḥ ||  
prapātodakayānaṃ ca pradadanti pratiśrayam ||42||  
śraddhāśīlena satyena kṣamayā vītimatsarāḥ |  
te narāḥ sugatiṃ yānti te narāḥ svargagāmināḥ ||43||  
teṣāṃ eva hi martyānāṃ divārātrau niramṭtaram |  
avichinnāḥ puṇyadhārāḥ pravarddhyante sadā khalu ||44||  
Cf. SN(S) 70 Vanaropasuttam (SN i.33):

ārāmaropā vanaropā | ye janā setukārakā |  
papaṇ ca udapānaṇ ca | ye dadanti upassayaṃ ||  
tesaṃ divā ca ratto ca | sadā puññaṃ pavaḍḍhati |  
dhammaṭṭhā sīlasampannā | te janā saggaḡāmino ti ||

<sup>b</sup> *Hypermetrical Anuṣṭubh is common, see BhīV p.43, n.9; Anava-*  
*taptag(B) 26-27.*

<sup>c</sup> Cf. UV X.8: śrāddhaḥ śīlena sampannas tyāgavāṃ vītamatsaraḥ |  
vrajate yatra yatraiva tatra tatraiva pūjyate ||

<sup>1</sup> ārāmā° *em.* : arāmā° Ms.

<sup>2</sup> prapā{ñci}ṃ Ms.

<sup>3</sup> dadanti *em.* [m.c.: *beginning with × ~ ~ (not permissible)*; BHS dadanti, *see* BHSG p.215 and Kapīśāv 85; cf. RatnāvM] : dadati Ms.

<sup>4</sup> °matsarāḥ *em.* : °{va}matsarās Ms.

<sup>5</sup> teṣāṃ *em.* [cf. v.1c; m.c.] : teṣāñ ca Ms.

<sup>α</sup> bhagavān āha || ārāmāropā vanāropā ye narāḥ setukā<sub>(17a2)</sub>ra°kāḥ ||  
prapā{ñci}ṃ codakapānaṇ ca ye dadati pratiśrayam || śraddhāśīle-  
na sampannāḥ paṇḍitā vīta{va}matsarās te narāḥ sugatiṃ yānti te  
narāḥ <sub>(3)</sub>svarggagāmināḥ || teṣāñ ca divā ca ° rātrau ca sadā pu-  
ṇyaṃ pravarddhatte ||



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moment the god spoke this verse<sup>a</sup> —

What people go to a good realm;  
Which people are those who go to heaven;  
And whose merit always grows  
by day and by night? [1]

The Blessed One replied —

The people who plant gardens or woods,  
build bridges,  
and who give a well, water-cistern,  
and shelter; [2]  
endowed with faith and moral conduct,  
learned and exempt from enviousness,  
those people will go to a good realm,  
those people are the ones who go to heaven,  
their merits always increase  
day and night. [3]

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<sup>a</sup> *imāṃ gāthāṃ*, sg.; cf. T: ‘these (*’di dag*)’; likewise SN.

“devatā prāha —

<sup>a</sup>kiṃdado balavān bhavati<sup>1</sup> kiṃdadaś cāpi varṇavān |  
kiṃdadaḥ<sup>2</sup> sukhito jñeyaś<sup>3</sup> cakṣuṣmān kiṃdado bhavet  
|| [4]

bhagavān āha —

- <sup>a</sup> RatnāvM 98 & 100 (cf. Enomoto 1982a: (89)):  
kiṃdado valavāṃ syāc ca kiṃdadaś ca praśobhitāḥ |  
kiṃdadaḥ sukhito lokaḥ cakṣuṣmān api kiṃpradaḥ ||25|| ...  
annado valavān bhogī vastradaḥ śobhito bhavet |  
pānadaḥ sukhitaḥ tṛptaś cakṣuṣmān bhavati dīpadaḥ ||48||  
*For more detailed discussion on the reading of the RatnāvM concerning  
this passage, see: Kudo 2005: 40-43.*  
*Cf. Pāli SN(S) 66-67 Kiṃdadasuttam (SN i.32): Sāvatthiyaṃ. atha  
kho aññatarā devatā bhagavato santike imaṃ gāthaṃ abhāsi:*  
kiṃdado balado hoti kiṃdado hoti vaṇṇado  
kiṃdado sukhado hoti kiṃdado hoti cakkhudo  
ko ca sabbadado hoti taṃ me akkhāhi pucchito ti.  
<bhagavā:>  
annado balado hoti vatthado hoti vaṇṇado  
yānado sukhado hoti dīpado hoti cakkhudo  
so ca sabbadado hoti yo dadāti upassayaṃ  
amataṃdado ca so hoti yo dhammam anusāsati ti

<sup>1</sup> [bhavati is scanned as: – ~ m.c. (= hoti Pāli) BHS]

<sup>2</sup> {ke} kiṃdadaḥ Ms.

<sup>3</sup> jñeyaś em. : jñeyah Ms.

<sup>a</sup> devatā © prāha || kiṃdado balavān<sup>0</sup> bhavati | <sub>(17a4)</sub>kiṃdadaś cāpi  
varṇavān<sup>0</sup> | {ke} kiṃdadaḥ sukhito jñeyah cakṣuṣmān<sup>0</sup> kiṃda-  
©do bhavet<sup>0</sup> || bhagavān āha || anna<sub>(s)</sub>do bala{mā}vān<sup>0</sup> bhavati vas-  
tradaś cā©pi varṇavān<sup>0</sup> pānadaḥ sukhito jñeya©ḥ cakṣuṣmāṃs  
tu pradīpadaḥ ||

vv.4-5 [T: no parallel]<sup>N</sup>

vv.4-5 [C: no parallel]<sup>2</sup>

<sup>N</sup> Pe731: 1-2 (also Pe103.5: 20,1-4) has the parallel as follows:

lhas gsol pa kye bcom ldan 'das |  
     cis sbyis 'bas ni ci dang ldan |  
     gang gyis kha tog bzang por 'gyur |  
     ci zhig byin bde ba thob | [byin pas Pe103.5]  
     gang gyis dmyig dang ldan bar 'gyur | (1)  
 bcom l..das kyis bka' gsal pa | [bcom ldan 'das Pe103.5]  
     zas byin pas ni mthu dang ldan |  
     gos sbyin kha dog bzang por 'gyur |  
     bzhan ba phul bas bde ba thob | [cf. bzhon ba' Pe103.5]  
     mar mye 'phul bas dmyig dang ldan | (2)

<sup>2</sup> Cf. SĀ (no.998; (2)261b17-30): 如是我聞，一時佛住舍衛國祇樹給孤獨園，時有一天子，容色絕妙，於後夜時來詣佛所，稽首佛足，退坐一面，身諸光明，遍照祇樹給孤獨園。時彼天子說偈問佛：

|           |       |
|-----------|-------|
| 施何得大力     | 施何得妙色 |
| 施何得安樂     | 施何得明目 |
| 修習何等施     | 名曰一切施 |
| 今啟問世尊     | 願為分別說 |
| 爾時。世尊說偈答言 |       |
| 施食得大力     | 施衣得妙色 |
| 施乘得安樂     | 施燈得明目 |
| 虛館以待賓     | 是名一切施 |
| 以法而誨彼     | 是則施甘露 |

Cf. SĀ<sup>C2</sup> (no.135; (2)426b27-c10): 如是我聞，一時佛在舍衛國祇樹給孤獨園，時有一天，光色倍常，於其夜中，來詣佛所。時此天光，甚為熾盛，遍照祇洹，悉皆大明。爾時此天，却坐一面，而說偈言：

|          |       |
|----------|-------|
| 云何得大力    | 并獲於妙色 |
| 施何得安樂    | 何緣得淨眼 |
| 云何一切施    | 願為我說之 |
| 爾時世尊以偈答曰 |       |
| 施飲食得力    | 施衣得盛色 |
| 施乘得安樂    | 燈明得淨目 |
| 屋宅一切施    | 如法教弟子 |
| 能作如是施    | 是名施甘露 |

<sup>a</sup>annado balavān<sup>1</sup> bhavati<sup>2</sup> vastradaś cāpi varṇavān |  
<sup>b</sup>pānadaḥ sukhito jñeyaś<sup>3</sup> cakṣuṣmāṃs tu pradīpadaḥ  
 || [5]

- <sup>a</sup> Cf. MKV 89: katame daśa guṇā vastrapradānasya. ... yathoktaṃ bhagavatā devatāsūtre. vastraprado bhavati varṇavān.  
 MKV 94: katame daśa guṇā yānapradānasya. ... yathā coktaṃ devatāsūtre. yānadaḥ sukhito bhavati.  
 BBh(W) 121,6-8: tadyathā annado balavān bhavati vastrado bhavati varṇavān yānadaḥ sukhitaś cakṣuṣmāṃ dīpada ity evamādi vistareṇa veditavyaṃ.
- <sup>b</sup> Cf. AKV 522,4: kāyasya tādṛśaḥ pariṇāmaviśeṣaḥ paścād utpadyate pānādyāsevanāt yat sukhotpattyavasthāyāṃ duḥkhaṃ notpadyate. *See also* Kudo 2005: 38-40, esp. p.40:  
 “Matsunami 27,54a7-b1:  
 annado balavān bhogī [> bhogī] vastradaḥ śobhito bhavet\* |  
 pānadaḥ sukhitaḥ tṛptaḥ cakṣuṣmān bhavati dīpadaḥ |  
 Bendall Add. 1620,61b8:  
 annado balavān bhogī vastradaḥ {} śobhito bhavet\* |  
 pānadaḥ sukhitaḥ tṛptaś cakṣuṣmān bhavati dīpadaḥ |  
 MBB-II-23, 79b6-80a1:  
 annado balavān bhogī vastradaḥ {}{}{} śobhito bhavet\* ||  
 pānadaḥ sukhitaḥ tṛptaś cakṣuṣmān bhavati dīpadaḥ ||”

<sup>1</sup> bala{mā}van<sup>o</sup> Ms.

<sup>2</sup> [bhavati is scanned as: – ~ m.c. (= hoti Pāli) BHS]

<sup>3</sup> jñeyaś em. : jñeyaḥ Ms.

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The god said —

What must one give in order to become powerful,  
 and what must one give in order to become beautiful,  
 what must one give in order to ensure<sup>a</sup> comfort,  
 and what must one give in order to be furnished with  
 eyes? [4]

The Blessed One said —

He who gives food becomes powerful,  
 and he who gives clothes [becomes] beautiful,  
 he who gives drink<sup>b</sup> is certain to be comfortable,  
 and he who gives lamps [shall be] furnished with eyes.  
 [5]

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<sup>a</sup> *jñeya*, lit. “to be learnt or understood or ascertained” (MW).

<sup>b</sup> Some sources read “*yāna*” (‘vehicles’) here, see f.p.

<sup>αa</sup>devatā prāha —

kin nu taṃ<sup>1</sup> niśitaṃ śastraṃ kiṃ vā hālāhalaṃ<sup>2</sup> viṣaṃ |  
ko nu prajvalito vahniḥ kiṃ vā tad dāruṇaṃ tamaḥ ||  
[6]

bhagavān āha —

duṣṭavān niśitaṃ śastraṃ rāgo hālāhalaṃ viṣaṃ |  
dveṣaḥ<sup>3</sup> prajvalitaṃ vahnir avidyā dāruṇaṃ tamaḥ ||  
[7]

<sup>a</sup> = S<sup>Me</sup> 142 (S<sup>Ma</sup> 986; S<sup>G</sup> 1542,8-1543,1)

k)im nu taṃ niśitaṃ (śa)straṃ kiṃ vā hālāhalaṃ viṣaṃ |  
ko no prajvālito vahni kiṃ vā tad dāruṇaṃ tamaḥ || <1>  
bhagavān āha  
duṣṭā vān niśitaṃ śastraṃ (rāg)o hālāhalaṃ viṣaṃ |  
dveṣaḥ prajvālito vahni <'>vidyā tad dāruṇaṃ tamaḥ || <2>  
RatnāṃV 98 & 100 (VIII. Devatāparipṛcchāsūtra):  
kiṃ nu vā niśitaṃ śastraṃ kiṃ vā hālāhalaṃ viṣaṃ ||  
kiṃ ca prajvalito vahniḥ kiṃ mahad dāruṇaṃ tamaḥ ||26|| ...  
duṣṭavāg niśitaṃ śastraṃ rāgo hālāhalaṃ viṣaṃ ||  
dveṣaḥ prajvalito vahnir avidyā dāruṇaṃ tamaḥ ||49||

<sup>1</sup> nu <ta>ṃ *em.* [m.c.; S<sup>Me</sup>] : nun Ms.

<sup>2</sup> h<ā>lāhalaṃ Ms.

<sup>3</sup> dveṣaḥ *em.* : dveṣaṃ Ms.

<sup>α</sup> devatā <sub>(17a6)</sub>prāha || kin nun niśitaṃ śastraṃ kiṃ vā © h<ā>lāhalaṃ  
viṣaṃ ko nu prajvalito vahniḥ © kim vā tad dāruṇaṃ tamaḥ ||  
bhagavān ā<sub>(7)</sub>ha || duṣṭavān niśitaṃ śastraṃ rāgo hālāhalaṃ viṣaṃ  
dveṣaṃ prajvalitaṃ vahnir avidyā dāruṇaṃ tamaḥ ||

mtshon cha rnon po de gang lags |  
 ha la ha la'i dug gang lags |  
 rab tu 'bar ba'i me gang lags |  
 mun pa rab gnag de <sup>(257b3)</sup> gang lags | <1>  
 bcom ldan 'das kyis bka' stsal pa |  
 tshig rtsub<sup>1</sup> mtshon cha rnon po yin |  
 'dod chags ha la ha la'i dug |  
 zhe sdang rab tu 'bar ba'i me |  
 mun pa rab gnag ma rig pa<sup>2</sup> | <sup>(Q 266a2-3)</sup> <2>

<sup>(124b20-24)</sup> 云何利刀劍      云何殛毒藥

云何熾盛火      云何極重暗 (1)

爾時世尊，亦以伽他，告彼天曰：

羶言利刀劍      貪欲殛毒藥

瞋恚熾盛火      無明極重暗 (2)

The god said —

What is a sharp sword?  
 What is a deadly Hālāhala poison?  
 What is a blazing fire?  
 Or, what is the dreadful darkness? [6]

The Blessed One said —

Malignant speech is a sharp sword,  
 passion is a deadly Hālāhala poison,  
 hatred is a blazing fire,  
 ignorance is the dreadful darkness. [7]

<sup>1</sup> tshig rtsub D : tshig dug Q

<sup>2</sup> ma rig pa Q : ma rig pa'o D

<sup>αa</sup>devatā prāha —

grhītaṃ kiṃ nu<sup>1</sup> martyena<sup>2</sup> kiṃ vā tad<sup>3</sup> yad ihojjhitam |  
abhedyam kavacaṃ<sup>4</sup> kiṃ nu kiṃ vā tīkṣṇam ihā-  
yudham || [8]

bhagavān<sup>5</sup> āha —

grhītaṃ<sup>6</sup> yat svayaṃ dattaṃ yad grhe tad ihojjhitam |  
abhedyam kavacaṃ kṣāntiḥ prajñā tīkṣṇam<sup>7</sup> ihā-  
yudham || [9]

- 
- <sup>a</sup> S<sup>Me</sup> 142-3 (S<sup>Ma</sup> 985; S<sup>G</sup> 1543,1-3): devatā prāha  
grhītaṃ kin nu martyena kiṃ vā tad yad ihojjhitam |  
abhedyam kavacaṃ kiṃ nu kiṃ vā tīkṣṇam ihāyudham || <3>  
bhagavān āha  
grhītaṃ yat svayaṃ dattaṃ yad grhe tad ihojjhitam |  
abhedyam kavacaṃ kṣānti prajñā tīkṣṇam ihāyudham || <4>  
RatnāVM 98 & 100 (VIII. Devatāpariprcchāsūtra):  
grhītaṃ kiṃ nu martyena kin teneha samujjhitam ||  
abhedyam kavacaṃ kiṃ ca kiṃ vā tīkṣṇam ihāyudham ||27||  
grhītaṃ yat svayaṃ dattaṃ yad grhe tad ihojjhitam ||  
abhedyam kavacaṃ kṣāntiḥ prajñā tīkṣṇam mahāyudham ||50||

- 
- <sup>1</sup> nu *em.* [S<sup>Me</sup>] : na Ms.  
<sup>2</sup> ma{rgge}rttyena Ms.  
<sup>3</sup> <tad> *em.* [S<sup>Me</sup>; de gang T; m.c.] : om. Ms.  
<sup>4</sup> ka{pa}vacam Ms.  
<sup>5</sup> bhagavān *em.* : bhagavan Ms.  
<sup>6</sup> grhītaṃ *em.* : grhitam Ms.  
<sup>7</sup> tīkṣṇam *em.* : tikṣṇam Ms.

- 
- <sup>α</sup> devatā prāha || grhītaṃ kim na ma{rgge}rttyena kim vā yad i<sub>(8)</sub>ho-  
jjhitam abhedyam ka{pa}vacam kin nu kim vā tīkṣṇam ihāyudham  
|| bhagavan āha || grhitam yat<sup>0</sup> svayaṃ dattaṃ yad grhe tad iho-  
jjhitam | abhedyam kavacaṃ kṣāntiḥ <sub>(17b)</sub>prajñā tīkṣṇam ihāyu-  
dham ||



lhas gsol pa |

mi yis zin pa de gang lags |  
 gang <sub>(257b4)</sub> 'dir bor ba de gang lags |  
 mi shigs go cha ci zhig lags |  
 'di na mtshon du ci rno lags | <3>

bcom ldan 'das kyis bka' stsal pa |  
 bdag gis gang byin zin pa yin |  
 khyim du gang bzhag 'dir bor yin |  
 mi shigs go cha bzod pa yin |  
 'di na mtshon <sub>(5)</sub> du shes rab rno | <sub>(Q 266a3-4)</sub> <4>

<sub>(124b25-18)</sub> 天復請曰

何人名得利 何人名失利 何者堅鉀冑 何者利刀杖<sup>α</sup> (3)

世尊告曰

施者名得利 受者名失利 忍為堅鉀冑 慧為利刀杖<sup>β</sup> (4)

The god said —

What does a mortal gain?  
 Or what is that which is lost here?  
 What is the impenetrable armour?  
 Or what is the sharpest weapon here? [8]

The Blessed One said —

What is given by oneself is what is obtained;  
 or that which (one has) at home<sup>a</sup> is [to become] lost  
 here.  
 Forbearance is the impenetrable armour.  
 Understanding is the sharp weapon here. [9]

<sup>α</sup> 杖 Kr : 仗 FMSY

<sup>β</sup> 杖 Kr : 仗 FMSY

<sup>a</sup> C: "That which is experienced is [to be] deserted in the world. (Or: The experiencer is [to be] deserted in the world)". 受者, cf. Yokoyama 1996: 436; or BCSD s.v.

<sup>a</sup>devatā prāha —

ko nv asau<sup>1</sup> procyate cauro dhanam kiṃ<sup>2</sup> vā satām  
matam |  
ke<sup>3</sup> vā sadevake loke procyante muṣitā<sup>4</sup> iti || [10]

bhagavān āha —

vitarko 'kuśalaś cauro<sup>5</sup> dhanam śīlam satām matam |  
te cāpi muṣitā<sup>6</sup> loke yaiḥ śīlam vinipātitaṃ || [11]

- 
- <sup>a</sup> S<sup>Me</sup> 143 (S<sup>Ma</sup> 985; S<sup>G</sup> 1543,3-4) devatā prāha |  
ko nv asau procyate cauro dhanam kiṃ vā satām matam |  
ke vā sadevake loke procyante muṣitā iti || <5>  
bhagavān āha |  
vita(rka)ḥ kuśalaś cauro dhanam śīlam satām matam |  
te cāpi muṣitā loke yaiḥ śīlam vinipātitaṃ || <6>  
Ratnāvm 98 & 100 (VIII. Devatāparipṛcchāsūtra):  
ko nv asau procyate cauro dhanam kiṃ vā satām matam ||  
ke vā traidhātuke loke procyante muṣitā iti ||28||  
vitarko 'kuśalaś cauraḥ śīlam dhanam satām matam ||  
te eva muṣitā loke yaiḥ śīlam vinipātitaṃ ||51||
- 

<sup>1</sup> nv <a>sau em. : nu sau Ms.

<sup>2</sup> kiṃ em. : kiṃm Ms.

<sup>3</sup> ke em. [procyante; cf. S<sup>Me</sup>] : ko Ms.

<sup>4</sup> muṣitā em. [bslus T; 劫 C; S<sup>Me</sup>; also v.11d] : sukhitā Ms. ['sukhitā' might have been influenced by v.12a]

<sup>5</sup> cauro em. : caurau Ms.

<sup>6</sup> muṣitā em. [see above] : sukhitā Ms.

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- <sup>a</sup> devatā prāha || ko nu sau procyate cauro dhanam kiṃm vā satām  
matam | ko vā sadevake loke procyante sukhitā iti <sup>(17b2)</sup> || bhagavān  
āha || vitarkko 'kuśalaś caurau dhanam śīlam satām matam | te  
cāpi sukhitā loke yaiḥ śīlam vinipātitaṃ ||

lhas gsol pa |

chom rkun zhes bgyid de gang lags |  
dam pa rnams kyi nor gang lags |  
lha dang bcas pa'i 'jig rten na |  
bslus shes<sup>1</sup> bgyi ba gang dag lags | <5>

bcom ldan 'das kyis bka' stsal pa |

rnam rtog chom rkun mkhas pa <sup>(257b6)</sup> yin |  
tshul khrims dam pa rnams kyi nor |  
gang dag tshul khrims log lhung byas |  
de dag 'jig rten bslus pa yin | <sup>(Q 266a4-6)</sup> <6>

<sup>(124b29-c3)</sup>天復請曰

|       |           |
|-------|-----------|
| 云何為盜賊 | 云何智者財     |
| 誰於天世間 | 說名能劫盜 (5) |

世尊告曰

|       |           |
|-------|-----------|
| 邪思為盜賊 | 尸羅智者財     |
| 於諸天世間 | 犯戒能劫盜 (6) |

The god said —

Who is he that is proclaimed to be a thief?  
Or what is considered to be sages' wealth?  
Or who in the world together with the gods  
are proclaimed to be confused? [10]

The Blessed One said —

Unwholesome<sup>a</sup> discursive thought is the thief.  
Moral conduct is considered to be the sages' wealth.  
And those who have failed in their moral conduct  
are confused in the world. [11]

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<sup>1</sup> shes Q : zhes D

<sup>a</sup> *akuśala*, likewise C (邪); S<sup>Ma</sup>, S<sup>Me</sup> and T read: *kuśala* (*mkhas pa yin*).

<sup>αα</sup>devatā prāha —

ko nv asau sukhito jñeyah ko vā yah parameśvarah |  
ko vā vibhūṣito nityam brūhi ko vā viḍambitah || [12]

bhagavān<sup>1</sup> āha —

alpecchah sukhito jñeyah saṃtuṣṭah<sup>2</sup> parameśvarah |  
śīlavān vibhūṣito nityam naṣṭaśīlo viḍambitah<sup>3</sup> || [13]

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<sup>a</sup> S<sup>Me</sup> 143 (S<sup>Ma</sup> 985; S<sup>G</sup> 1543,5-6) devata prāha |  
ko nv asau sukhito jñeya ko vā yah parameśvarah  
ko vā vibhūṣito nityam brūhi ko vā viḍambitah <7>  
bhagavān āha |  
alpecchah sukhito jñeyah saṃtuṣṭo parameśvarah  
śīlavān vibhūṣito nityam bhraṣṭaśīlo viḍambitah <8>  
Ratnāvm 98 & 100 (VIII. Devatāparipṛcchāsūtra):  
kaś ceha satsukhī loke ko vā ca parameśvarah ||  
ko vibhūṣito nityam kaś cāpy atra viḍamvitah ||29||  
alpechah satsukhī loke saṃtuṣṭah parameśvarah ||  
śīlavān bhūṣito nityam naṣṭaśīlo viḍamvitah ||52||

<sup>1</sup> {devatā} bhagavān Ms.

<sup>2</sup> saṃtuṣṭah *em.* : santuṣṭah Ms.

<sup>3</sup> viḍambitah *em.* : vīviḍambitah Ms.

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<sup>α</sup> devatā prāha || ko nv a<sub>(17b3)</sub>sau sukhito jñeyah ko vā yah pa©rameśvarah | ko vā vibhūṣito nityam brū©hi ko vā viḍambitah || {devatā} <sub>(4)</sub>bhagavān āha || alpecchah sukhito © jñeyah santuṣṭah parameśvarah śīlavā©n<sup>0</sup> vibhūṣito nityam naṣṭaśīlo vi<sub>(5)</sub>ḍambitah × ||

lhas gsol pa |

bde zhes bgyi ba de gang lags |  
 dbang phyug dam pa de gang lags |  
 rtag tu rnam par brgyan pa<sup>1</sup> gang |  
 mtho btsams<sup>2</sup> (257b7) gang lags bka' stsal gsol | <7>

bcom ldan 'das kyis bka' stsal pa |

'dod chung bde bar shes par bya |  
 chog shes dbang phyug dam pa yin |  
 khrims ldan rtag tu rnam par brgyan |  
 tshul khrims nyams pa mtho btsams<sup>3</sup> yin | (Q 266a6-7) <8>

(124c4-7) 天復請曰

誰為最安樂 誰為大富貴 誰為恒端嚴 誰為常醜陋 (7)

世尊告曰

少欲最安樂 知足大富貴 持戒恒端嚴 破戒常醜陋 (8)

The god said —

Who is it who is ascertained to be comfortable?  
 Or who is it who is the supreme lord?  
 Or who is always adorned?  
 Or who, please tell [me], is deceived? [12]

The Blessed One said —

He who has moderate desires is ascertained to be comfortable.  
 He who is contented is the supreme lord.  
 He who is endowed with moral conduct is always adorned.  
 He who has debased his moral conduct is deceived.  
 [13]

<sup>1</sup> brgyan pa D : rgyan pa Q

<sup>2</sup> mtho btsams *em.* : tho btsams D : tho brtsams Q

<sup>3</sup> mtho btsams D : tho brtsams Q

<sup>αa</sup>devatā prāha —

vatsalo bāndhavaḥ ko 'sau<sup>1</sup> ko vā duṣṭāśayo<sup>2</sup> ripuḥ |  
kiṃ vā tad dāruṇaṃ duḥkhaṃ<sup>3</sup> kiṃ vā tat paramaṃ  
sukhaṃ || [14]

bhagavān āha —

vatsalo bāndhavaḥ puṇyaṃ pāpaṃ duṣṭāśayo ripuḥ |  
nārakaṃ dāruṇaṃ duḥkhaṃ<sup>4</sup> skandhābhāvaḥ<sup>5</sup> paraṃ<sup>6</sup>  
sukhaṃ || [15]

- 
- <sup>a</sup> S<sup>Ma</sup> 984 (S<sup>Me</sup> 144; S<sup>G</sup> 1544,1-3) devatā prāha |  
vatsalo bāndhavaḥ ko 'sau ko vā duṣṭāśayo ripuḥ  
kiṃ vā tad dāruṇaṃ duḥkhaṃ kiṃ vā tat paramaṃ sukhaṃ |<13>  
bhagavan āha |  
vatsalo bāndhavaḥ puṇyaṃ pāpaṃ duṣṭāśayo ripuḥ  
nārakaṃ dāruṇaṃ duḥkhaṃ skandhābhāvaḥ paraṃ sukhaṃ <14>  
RatnāṃM 98-99 & 100 (VIII. Devatāpariprcchāsūtra):  
vatsalo vāṃdhavo ko nu ko vā duṣṭāśayo ripuḥ ||  
kiṃ mahad dāruṇaṃ duḥkhaṃ kiṃ mahat paramaṃ sukhaṃ ||30||  
vatsalo vāndhavaḥ puṇyaṃ pāpaṃ duṣṭāśayo ripuḥ ||  
nārakaṃ dāruṇaṃ duḥkhaṃ skandhābhāvaparaṃ sukhaṃ ||53||
- 

<sup>1</sup> <'>sau *em.* : sau Ms.

<sup>2</sup> °āśayo *em.* : °āsayo Ms.

<sup>3</sup> du<ḥ>khaṃ *em.* : du{..ṣṭāśayo khaṃ skandhābhāvaḥ paramaṃ su-  
khaṃ || devatā prāha ||khaṃ Ms.

<sup>4</sup> du<ḥ>khaṃ *em.* : dukhaṃ Ms.

<sup>5</sup> °ābhāva<ḥ> *em.* : °ābhāva Ms.

<sup>6</sup> paraṃ *em.* [m.c.; cf. S<sup>Ma</sup>; RatnāṃM] : paramaṃ Ms.

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- <sup>α</sup> devatā prāha || vatsa©lo bāndhavaḥ ko sau ko vā duṣṭāsa©yo ri-  
puḥ | kim vā tad dāruṇaṃ du{..(17b6)ṣṭāśayo khaṃ skandhābhāvaḥ  
paramaṃ © sukhaṃ|| devatā prāha ||khaṃ kim vā tat° © para-  
maṃ sukhaṃ || bhagavān āha × || (7)vatsalo bāndhavaḥ puṇyaṃ pā-  
paṃ duṣṭāśayo ripuḥ nārakaṃ dāruṇaṃ dukhaṃ skandhābhāva  
paramaṃ sukhaṃ ||

lhas gsol pa |

rtsa <sup>(258a)</sup>lag mnyes gshin de gang lags |  
 bsam pa sdang ba'i dgra gang lags |  
 sdug bsngal mi bzang de gang lags |  
 mchog tu bde ba de gang lags | <9>

bcom ldan 'das kyis bka' stsal pa |

rtsa lag mnyes gshin bsod nams yin |  
<sup>(2)</sup>sdig pa bsam pa sdang ba'i dgra |  
 dmyal ba'i sdug bsngal mi bzad pa |  
 phung po med pa'i bde ba'i mchog | <10>

<sup>(124c8-11)</sup>天復請曰

|       |           |
|-------|-----------|
| 誰為善眷屬 | 誰為惡心怨     |
| 云何極重苦 | 云何第一樂 (9) |

世尊告曰

|       |            |
|-------|------------|
| 福為善眷屬 | 罪為惡心怨      |
| 地獄極重苦 | 無生第一樂 (10) |

The god said —

Who is he who is a loving kinsman?  
 Or who is the adversary with a malignant intention?  
 Or what is the dreadful uneasiness?  
 Or what is the supreme happiness? [14]

The Blessed One said —

Merit is the loving kinsman.  
 Vice is the adversary with a malignant intention.  
 Hell is the dreadful uneasiness.  
 Non-existence of aggregates is the happiness at its  
 greatest. [15]

<sup>aa</sup>devatā prāha —

kiṃ tat priyaṃ apathyāṃ ca<sup>1</sup> kiṃ vā pathyaṃ na ca  
priyaṃ |  
ko nu pīḍākaro vyādhiḥ ko<sup>2</sup> 'sāv<sup>3</sup> eko bhiṣag varaḥ ||  
[16]

bhagavān āha —

kāmāḥ<sup>4</sup> priyā apathyāś<sup>5</sup> ca mokṣaḥ pathyo na ca pri-  
yaḥ<sup>6</sup> |  
rāgaḥ<sup>7</sup> pīḍākaro vyādhir<sup>8</sup> buddhaś caiko<sup>9</sup> bhiṣag<sup>10</sup> varaḥ  
|| [17]

- <sup>a</sup> S<sup>Ma</sup> 984-3 (S<sup>Me</sup> 145; S<sup>G</sup> 1544,5-6): devatā prāha |  
kiṃ tat priyaṃ apathyāṃ ca kiṃ vā pathyaṃ na ca priyaṃ  
ko vā pīḍākaro vyādhiḥ ko 'sāv eko bhiṣag varaḥ <17>  
bhagavān āha |  
kāmāḥ priyā apathyāś ca mokṣaḥ pathyo na ca priyaḥ  
rāgaḥ pīḍākaro vyādhir buddhaś caiko bhiṣag varaḥ <18>  
RatnāṃV 99 & 100 (VIII. Devatāparipṛcchāsūtra):  
kiṃ ca loke priyo pathyaḥ kiṃ vāpathyaṃ na cāpriyaṃ ||  
ko nu pīḍākaro vyādhiḥ ko nu vai ko bhiṣagvaraḥ ||31||  
kāmāḥ priyā apathyā hi mokṣaḥ pathyo priyaḥ satām ||  
dveṣaḥ pīḍākaro vyādhiḥ buddha eko bhiṣagvaraḥ ||54||

<sup>1</sup> <ca> *em.* [m.c.; S<sup>Ma</sup>] : *om.* Ms.

<sup>2</sup> {buddhatve ko bhiṣvaraḥ || deva} ko Ms.

<sup>3</sup> <'>sāv *em.* : sāv Ms.

<sup>4</sup> kāmā<h> *em.* [pl. m.; cf. S<sup>Me</sup>] : kāmā Ms.

<sup>5</sup> <a>pathyāś Ms.

<sup>6</sup> ca priyaḥ *em.* : cāpriyaḥ Ms.

<sup>7</sup> rāga<h> Ms.

<sup>8</sup> vyādhir *em.* : vyādhiḥ Ms.

<sup>9</sup> buddhaś caiko *em.* [S<sup>Me</sup>, S<sup>Ma</sup>; cf. sangs rgyas T; 佛 C] : buddhatveko Ms.

<sup>10</sup> bhi<ṣa>g *em.* [cf. 16d] : bhika Ms.

<sup>aa</sup> devatā prāha || kiṃ tat<sup>0</sup> priyaṃ apathyāṃ (8) kiṃ vā pathyaṃ na ca  
priyaṃ ko nu pīḍākaro vyādhiḥ | {buddhatve ko bhiṣvaraḥ || deva}  
ko sāv eko bhiṣag varaḥ || bhagavān āha || kāmā pri<sup>(18a)</sup>yā <a>pa-  
thyāś ca mokṣaḥ pathyo na cāpriyaḥ rāga<h> pīḍākaro vyādhiḥ bu-  
ddhatveko bhikavaraḥ ||



lhas gsol pa |

sdug la mi phan de gang lags |  
 phan yang mi sdug gang zhig lags |  
 gnod pa bgyid pa'i nad gang lags |  
 sman pa'i <sup>(258a3)</sup> mchog gcig de gang lags | <11>

bcom ldan 'das kyis bka' stsal pa |

'dod pa sdug kyang mi phan pa |  
 thar pa phan la mi sdug pa |  
 'dod chags gnod pa bgyid pa'i<sup>1</sup> nad |  
 sman pa'i mchog gcig sangs rgyas yin | <sup>(266b1-2)</sup> <12>

<sup>(124c12-15)</sup> 天復請曰

|       |            |
|-------|------------|
| 何者愛非宜 | 何者宜非愛      |
| 何者極熱病 | 誰是大良醫 (11) |

世尊告曰

|       |            |
|-------|------------|
| 諸欲愛非宜 | 解脫宜非愛      |
| 貪為極熱病 | 佛是大良醫 (12) |

The god said —

What is it that is dear but unsuitable?  
 Or what is suitable but not dear?  
 What is the harmful disease?  
 Who is the one perfect physician? [16]

The Blessed One said —

Desires are dear but unsuitable;  
 Emancipation is suitable but not dear.  
 Passion is the harmful disease;  
 The Buddha is the one perfect physician. [17]

<sup>1</sup> bgyid pa'i *em.* [cf. <11>c]: med pa'i DQ

<sup>αa</sup>devatā prāha —

kenāyam<sup>1</sup> āvrto<sup>2</sup> lokaḥ kena loko vaśīkṛtaḥ |  
 kena tyajanti mitrāṇi<sup>3</sup> kena svargaṃ na gacchati<sup>4</sup> ||  
 [18]

bhagavān āha —

ajñānenāvṛto loko<sup>5</sup> mohena<sup>6</sup> ca vaśīkṛtaḥ<sup>7</sup> |  
 lobhāt tyajanti<sup>8</sup> mitrāṇi saṅgāt<sup>9</sup> svargaṃ na gacchati<sup>10</sup> ||  
 [19]

- 
- <sup>a</sup> S<sup>Me</sup> 144-5 (S<sup>Ma</sup> 984; S<sup>G</sup> 1544,3-5) devatā prāha |  
 kenāyam āvrto lokaḥ                      kena loko vaśīkṛtaḥ  
 kena tyajati mitrāṇi                      kena svargaṃ na gacchati | <15>  
 bhagavān āha |  
 ajñānenāvṛto loko                      mohena ca vaśīkṛtaḥ  
 lobhā tyajati mitrāṇi                      saṅgāt svargaṃ na gacchati <16>  
 RatnāVM 99 & 100 (VIII. Devatāparipṛcchāsūtra):  
 kenāyam āvrto lokaḥ                      kena loko vaśīkṛtaḥ ||  
 kena tyajati mitrāṇi                      kena svargaṃ na gacchati ||32||  
 ajñānenāvṛto loko                      mohanaḥ pravaśīkṛtaḥ ||  
 lobhāt tyajati mitrāṇi                      saṅgāt svargaṃ na gacchati ||55||
- 

<sup>1</sup> k{o}enā° Ms.

<sup>2</sup> āvrto *em.* : āvrto to Ms.

<sup>3</sup> mitrāṇi *em.* : mitrāṇi Ms.

<sup>4</sup> gacchati *em.* [S<sup>Me</sup>; RatnāVM; *cf.* gang gis T; *m.c.*] : gacchanti Ms.

<sup>5</sup> loko *em.* : lokaḥ Ms.

<sup>6</sup> {mo}mohena Ms.

<sup>7</sup> {ra} vaśīkṛtaḥ Ms.

<sup>8</sup> tyaja<n>ti *em.* [*cf.* v.18c] : tyajati Ms.

<sup>9</sup> saṅgāt *em.* [S<sup>Me</sup>; chags pas T; 慳貪 C] : sukhāt° Ms.

<sup>10</sup> gacchati *em.* [*cf.* above] : gacchanti Ms.

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<sup>α</sup> devatā prāha || k{o}enāyam āvrto to lokaḥ kena <sup>(18a2)</sup>loko vaśīkṛtaḥ |  
 kena tyajanti mitrāṇi kena svargaṃ na gacchanti || bhagavān āha  
 || ajñānenāvṛto lokaḥ {mo}mohena ca {ra} vaśīkṛtaḥ | <sup>(3)</sup>lobhāt° tyajati mitrāṇi sukhā°<sup>t°</sup> svargaṃ na gacchanti ||

lhas gsol pa |

gang gis <sup>(258a4)</sup> 'jig rten 'di bsgribs lags |  
 gang gis 'jig rten dbang du bgyis |  
 gang gis mdza' bshes 'byed par bgyid |  
 gang gis mtho ris mchi mi 'gyur | <13>

bcom ldan 'das kyis bka' stsal pa |

mi shes pas ni 'jig rten bsgribs |  
 gti mug gis ni <sup>(5)</sup> dbang du byas |  
 zhen pas<sup>1</sup> mdza' bshes 'byed par byed |  
 chags pas mtho ris 'gro mi 'gyur | <sup>(266b2-4)</sup> <14>

<sup>(124c16-19)</sup> 天復請曰

|       |            |
|-------|------------|
| 誰能覆世間 | 世間誰所魅      |
| 誰令捨親友 | 誰復障生天 (13) |

世尊告曰

|       |            |
|-------|------------|
| 無智覆世間 | 世間癡所魅      |
| 慳貪捨親友 | 染著障生天 (14) |

The god said —

By what is the world concealed?  
 By what is the world subdued?  
 Owing to what do friends abandon [each other]?  
 Because of what does he not go to heaven? [18]

The Blessed One said —

The world is concealed by non-wisdom;  
 through delusion is it subdued.  
 Owing to greed friends abandon [each other];  
 by clinging he does not go to heaven. [19]

<sup>1</sup> zhen pas D : zhen pa Q

<sup>a</sup>devatā prāha —

kena mitrāṇi vardhante kena śāmyanti śatravaḥ<sup>1</sup> |  
 kena svargam avāpnoti kena mokṣaṃ<sup>2</sup> ca gacchati ||  
 [20]

bhagavān āha —

tyāgān mitrāṇi vardhante maitryā<sup>3</sup> śāmyanti śatravaḥ |  
 śīlāt svargam avāpnoti jñānān<sup>4</sup> mokṣaṃ<sup>5</sup> ca gacchati ||  
 [21]

- <sup>a</sup> S<sup>Me</sup> 145 (S<sup>Ma</sup> 983; S<sup>G</sup> 1544,6-8) devatā prāha |  
 kena mitrāṇi vardhante ke na śāmyanti śatravaḥ  
 kena svargam avāpnoti kena mokṣaṃ ca gacchati | <19>  
 bhagavān āha |  
 tyāgān mitrāṇi vardhamte maitryā śāmyanti śatravaḥ  
 śīlāt svargam avāpnoti jñānān mokṣaṃ ca gacchati | <20>  
 RatnāvM 99 & 100 (VIII. Devatāparipṛcchāsūtra):  
 kena mitrāṇi varddhyaṃte kena śāmyanti śatravaḥ ||  
 kena svargam avāpnoti kena mokṣaṃ ca gacchati ||33||  
 tyāgān mitrāṇi varddhante maitryā śāmyanti śatravaḥ ||  
 śīlāt svargam avāpnoti jñānān mokṣaṃ su gacchati ||56||

<sup>1</sup> śa{tra}travaḥ Ms.

<sup>2</sup> mokṣaṃ *em.* : mokṣaṇ Ms.

<sup>3</sup> maitr<y>ā *em.* [S<sup>Me</sup>; byams pas T] : maitrā Ms.

<sup>4</sup> jñānān Ms.

<sup>5</sup> mokṣaṃ *em.* : mokṣaṇ Ms.

<sup>a</sup> devatā prāha || ke na mitrāṇi varddhante kena śāmyanti<sup>(18a4)</sup> śa-  
 {tra}travaḥ kena svargam avāpnoti<sup>ti</sup> kena mokṣaṇ ca gacchati ||  
 bhagavān āha || tyāgān mitrāṇi varddhante |<sup>(5)</sup> maitrā śāmyanti  
 śatravaḥ | śīlāt<sup>o</sup> svargam avāpnoti jñānān mokṣaṇ ca gaccha-  
 ti ||

lhas gsol pa |

gang gis mdza' bshes 'phel bar 'gyur |  
 gang gis dgra rnams zhi bar bgyid |  
 gang gis mtho ris 'thob par bgyid |  
 gang gis thar <sup>(258a6)</sup>bar 'gro bar 'gyur | <15>

bcom ldan 'das kyis bka' stsal pa |

gtong bas mdza' bshes 'phel bar 'gyur |  
 byams pas dgra rnams zhi bar byed |  
 tshul khrims kyis ni mtho ris thob |  
 shes pas thar bar 'gro bar 'gyur | <sup>(Q 266b4-5)</sup><16>

[C: *no parallel*]

The god said —

By what do friends increase?  
 Through what are enemies pacified?  
 Owing to what does he reach heaven?  
 By what does he attain emancipation? [20]

The Blessed One said —

By gifts do friends increase;  
 through friendliness are enemies pacified.  
 Owing to moral conduct does he reach heaven;  
 Through knowledge does he attain emancipation. [21]

<sup>αa</sup>devatā prāha —

kenāyaṃ badhyate lokāḥ<sup>1</sup> kena loko vimucyate<sup>2</sup> |  
kasyeha viprahāṇena<sup>3</sup> nirvāṇam iti kathyate || [22]

bhagavān āha —

icchayā badhyate loko<sup>4</sup> 'nicchayā<sup>5</sup> ca vimucyate |  
tṛṣṇāyā<sup>6</sup> viprahāṇena nirvāṇam<sup>7</sup> iti kathyate || [23]

<sup>a</sup> Ratnāvm 99 & 100 (VIII. Devatāparipṛcchāsūtra) (Enomoto 1982a: (89)):

|                        |                            |
|------------------------|----------------------------|
| kenāyaṃ badhyate lokāḥ | kena loko vimucyate        |
| kasyeha viprahāṇena    | nirvāṇam iti kathyate   34 |
| ichayā badhyate loko   | nīcchayā ca vimucyate      |
| tṛṣṇāyā viprahāṇena    | nirvāṇam iti kathyate   57 |

<sup>1</sup> loka<ḥ> *em.* : loka Ms.

<sup>2</sup> {vi} vimucyate Ms.

<sup>3</sup> viprahāṇena *em.* [m.c.; Ratnāvm; 23c] : viprahāṇāt<sup>0</sup> Ms.

<sup>4</sup> loko *em.* : lokāḥ Ms.

<sup>5</sup> <'>nicchayā *em.* [cf. 'dod pa med pas T] : necchayā Ms.

<sup>6</sup> tṛṣṇāyā *em.* : tṛṣṇayā Ms.

<sup>7</sup> {vi}nirvāṇam Ms.

<sup>α</sup> devatā prāha || kenāyaṃ ba<sub>(18a6)</sub>dhyate loka kena loko {vi} © vimucyate kasyeha viprahāṇāt<sup>0</sup> ni©rvāṇam iti kathyate || bhagavān āha (7)|| icchayā badhyate lokāḥ necchayā ca vimucyate tṛṣṇayā viprahāṇena {vi}nirvāṇam iti kathyate ||

<sup>a</sup>lhas gsol pa |

'jig rten 'di ni gang gis 'ching |  
gang gis 'jig rten rnam par 'grol |  
gang zhig rnam par spangs pas na |  
mya ngan 'das zhes bgyi bar bgyi | <19>

bcom ldan <sup>(258b2)</sup> 'das kyis bka' stsal pa |

'dod pas 'jig rten 'ching bar byed |  
'dod pa med pas rnam par 'grol |  
sred pa rnam par spangs pas na |  
mya ngan 'das zhes brjod pa yin | <sup>(Q 266b7-267a1)</sup> <20>

[C: no parallel]<sup>N</sup>

The god said —

With what is this world bound?  
Through what is the world released?  
Through abandoning of what in the world  
can it be called 'nirvāṇa'? [22]

The Blessed One said —

With longing is the world bound;  
and it is released through absence of longing.  
Through the abandoning of thirst  
can it be called 'nirvāṇa'. [23]

<sup>N</sup> SĀ (sūtra no.1010; (2)264b7-12): 彼天子說偈問佛  
誰縛於世間 誰調伏令解 斷除何等法 說名得涅槃  
爾時。世尊說偈答言  
欲能縛世間 調伏欲解脫 斷除愛欲者 說名得涅槃  
SĀ<sup>C2</sup> (sūtra no.237; (2)459b23-28): 而說偈言  
何物縛世間 云何得解脫 斷於何等法 得至於涅槃  
爾時世尊以偈答曰  
欲縛於世間 捨欲得解脫 能斷於愛縛 是名得涅槃

<sup>a</sup> S<sup>Me</sup> (Gilgit) does not have vv.22-23. See Mette 1981 (= S<sup>Me</sup>): 146 for the Tibetan text and its German translation. A comparison of verses in different sources will be presented in Volume II.

<sup>aa</sup>devatā prāha —

kiṃ<sup>1</sup> tad rājā ca caurāś ca spandamānāḥ samudyatāḥ<sup>2</sup> |  
nāpahartuṃ śaknuvanti striyā<sup>3</sup> vā puruṣasya vā || [24]

bhagavān āha —

puṇyaṃ rājā ca caurāś ca spandamānāḥ samudyatāḥ<sup>4</sup> |  
nāpahartuṃ śaknuvanti striyā<sup>5</sup> vā puruṣasya vā || [25]

- <sup>a</sup> S<sup>Me</sup> 144 (S<sup>Ma</sup> 984; S<sup>G</sup> 1543,8-1544,1) devatā prāha |  
kiṃ svid rājā ca caurāś ca spandamānā samudyatā |  
nāpahartuṃ śaknuvaṃti striyā vā puruṣa[sya vā | <11>  
bhagavān ā]ha |  
puṇyaṃ rājā ca caurāś ca spandamānā samudyatā |  
nāpahartuṃ śaknuvaṃti striyā vā puruṣasya vā | <12>  
RatnāvM 99 & 100 (VIII. Devatāparipṛcchāsūtra):  
kiṃ nu rājā ca caurāś ca syaṃdamānāḥ samudyatāḥ ||  
no śaknuvanti apāhartuṃ striyo vā puruṣasya ca ||35||  
puṇyaṃ rājā ca caurāś ca syaṃdamānāḥ samudyatāḥ ||  
na śaknuvanti apāhartuṃ striyo vā puruṣasya ca ||58||

<sup>1</sup> kiṃ *em.* : kin Ms.

<sup>2</sup> samudyatā<ḥ> *em.* : samudyatā Ms.

<sup>3</sup> striyā *em.* [cf. *gen.* puruṣasya; bud med gang gi'ang T; S<sup>Me</sup>] :  
stri{ṣo}yo Ms. [cf. C: \*amanuṣya 非人]

<sup>4</sup> samudyatā<ḥ> *em.* : samudyatā Ms.

<sup>5</sup> striyā *em.* : striyo Ms.

<sup>aa</sup> devatā prāha || kin tad rājā ca caurā<sub>(0)</sub>ś ca spandamānāḥ samudyatā  
| nāpaharttuṃ śaknuvanti stri{ṣo}yo vā puruṣasya vā || bhagavān  
āha || puṇyaṃ rājā ca caurāś ca spandamānāḥ sa<sub>(18b)</sub>mudyatā nāpa-  
harttuṃ śaknuvanti striyo vā puruṣasya vā ||



lhas gsol pa |

rgyal <sup>(7)</sup>po dang ni chom rkun gyis |  
shin tu bsgrim pa bgyis gyur na |  
skyes pa'am bud med gang gi'ang rung |  
dbrog par' mi tshugs ci zhig lags | <17>

bcom ldan 'das kyis bka' stsal pa |

rgyal po dang ni chom rkun gyis |  
shin du bsgrim pa byas gyur kyang |  
skyes <sup>(258b)</sup>pa'am bud med gang gi'ang rung |  
dbrog par mi tshugs tshul khrims so | <sup>(Q 266b-7)</sup> <18>

<sup>(124c20-125a1)</sup>天復請曰<sup>a</sup>

何物火不燒 風亦不能碎 非水所能爛 能浮<sup>a</sup>持世間 (15)

誰能與王賊 勇猛相抗敵 不為人非人 之所來侵奪 (16)

世尊告曰

<sup>1</sup> dbrog par D : 'brog par Q

<sup>a</sup> 浮 Kr : 扶 FMSY

<sup>a</sup> Here C puts two questions (= Ms. v.24 and v.26) together; likewise the two answers (= Ms. v.25 and v.27) assembled in one reply. Similarly MVibh quotes (424c4-10):

如伽他說

|       |       |       |       |
|-------|-------|-------|-------|
| 福非火所燒 | 風亦不能碎 | 福非水所爛 | 能淨持世間 |
| 福能與王賊 | 勇猛相抗拒 | 不為人非人 | 之所能侵奪 |
| 福終無損失 | 如堅固伏藏 | 以決定能招 | 此世他世樂 |

“As said in the gāthā: (C vv.17-18 and one more verse = Ms vv.25 and 27)”. The above Chinese quotations in MVibh are identical to the Chinese Devatāsūtra here. This may be due to the same translator in both Chinese texts.

For this passage, another translation of VBh says ((28)494c5-11): 如彼契經。天至世尊所以偈問曰 [= Devatāsūtra C v.15; Ms v.26]

何物火不燒 而風不能壞 水災壞地時 何者水不漬

世尊偈答曰

福火所不燒 福風不能壞 福水所不漬 [sic! only three padas = Devatāsūtra C v.17abc; Ms v.27abc]

“As the sūtra said: A god came to the Blessed One and asked the verse ...”

<sup>a</sup>devatā prāha —

kiṃ<sup>1</sup> tad agnir na dahati na bhinatti ca mārutaḥ<sup>2</sup> |<sup>b</sup>  
 kiṃ<sup>3</sup> tan na kledayanty āpaḥ plāvayanto<sup>4</sup> vasundha-  
 rām<sup>5</sup> || [26]

bhagavān āha —

puṇyam agnir na dahati na bhinatti ca mārutaḥ<sup>6</sup> |<sup>c</sup>  
 puṇyaṃ na kledayanty āpaḥ plāvayanto<sup>7</sup> vasundha-  
 rām || [27]

- 
- <sup>a</sup> S<sup>Me</sup> 143-4 (S<sup>Ma</sup> 985-4; S<sup>G</sup> 1543,6-8): devatā prāha |  
 kiṃ svid agnir na dahati na bhinatti ca mārutaḥ  
 kiṃ svid na kledaya<n>ty āpaḥ plāvayaṃto vasundharām | <9>  
 bhagavān āha |  
 puṇyam agnir na dahati na bhinatti ca mārutaḥ  
 puṇyaṃ na kledayaṃty āpaḥ plāvayaṃto vasundharām | <10>  
 Ratnāvm 99 & 100 (VIII. Devatāparipṛcchāsūtra):  
 kiṃ na dahati saptārciḥ kiṃ na bhinatti mārutaḥ ||  
 kiṃ vā na kledayaṃty āpaḥ kiṃ na kṣīṇaṃ ca bhūmiṣu ||36||  
 puṇyam na dahate vahnir bhinatti ca na mārutaḥ ||  
 puṇyaṃ na kledayaṃty āpo naiva kṣīṇvaṃti bhūmayah ||59||  
<sup>b</sup> v.26a: na-vipulā.  
<sup>c</sup> v.27a: na-vipulā.
- 

- <sup>1</sup> kiṃ *em.* : kin Ms.  
<sup>2</sup> mārutaḥ *em.* : mārutaṃ Ms.  
<sup>3</sup> kiṃ *em.* : kin Ms.  
<sup>4</sup> plā<va>yanto *em.* [cf. 27d] : plāyanto Ms.  
<sup>5</sup> vasundharā<m> *em.* : vasundharā Ms.  
<sup>6</sup> māruta<ḥ> *em.* : māruta Ms.  
<sup>7</sup> plāvayanto *em.* : plāvayantyo Ms.
- 

- <sup>a</sup> devatā prāha || kin tad agnir na dahati na bhinatti ca mārutaṃ |  
 kin tan na kledayanty ā<sub>(18b2)</sub>paḥ plāyanto vasundharā || bhagavān  
 āha || puṇyam agnir nna dahati na bhinatti ca māruta | puṇyaṃ na  
 kledayanty āpaḥ plāvayantyo vasundha<sub>(3)</sub>rām ||

福非火所燒 風亦不能碎 福非水所爛 能浮<sup>a</sup>持世間 (17)  
 福能與王賊 勇猛相抗敵 不為人非人 之所來侵奪 (18)

The god said —

What is it that a king and thieves,  
 [despite] being active and ready for action,<sup>a</sup>  
 are unable to steal away  
 from a woman or a man<sup>b?</sup> [24]

The Blessed One said —

Merit<sup>c</sup> it is that a king and thieves,  
 [despite] being active and ready for action,  
 are unable to steal away  
 from a woman or a man. [25]

lhas gsol pa |

rlung dmar<sup>1</sup> gyis kyang mi shigs shing |  
 zhugs<sup>2</sup> kyis mi 'tshig<sup>(258b3)</sup> de ci lags |  
 sa rnams<sup>3</sup> khebs par<sup>4</sup> bgyid pa yi |  
 chab kyis mi 'drul ci zhig lags | <21>

bcom ldan 'das kyis bka' stsal pa |

rlung dmar<sup>5</sup> gyis kyang mi shigs shing |  
 mes kyang mi 'tshig bsod nams yin |  
 sa rnams khebs par byed pa yi |  
 chus<sup>(a)</sup> kyang mi 'drul bsod nams so | <sup>(Q 267a1-2)</sup> <22>

<sup>1</sup> rlung dmar D : rlung mar Q

<sup>2</sup> [honorific form for many, here in short for zhugs me “fire”; cf. NTED s.v. ‘zhugs’ and ‘zhugs me’.]

<sup>3</sup> sa rnams *em.* [cf. v.22c; also Pe103.1, v.17c] : dog sa DQ

<sup>4</sup> khebs par *em.* [cf. v.22c; Pe103.1, v.17c] : gtam par D : bltam par Q

<sup>5</sup> rlung dmar D : rlung mar Q

<sup>a</sup> 浮 Kr : 扶 FMSY

<sup>a</sup> T (D and Q) translates only *samudyata* (*shin tu bsgrim pa bgyis*). Cf. Pe732: *g.yos* (\**spandamānāḥ*) *shing nan tan* (\**samudyatāḥ*) *byas kyang ni*. Cf. also Pe103.1: *shin du 'jigs pas bslus 'gyur kyang*.

<sup>b</sup> For 24cd and 25cd, C: ‘a person or a demon (非人).’

<sup>c</sup> T reads: *tshul khrims*, \**śīla*, ‘moral conduct’.

<sup>a</sup>devatā prāha —

idaṃ saṃśayam adyāpi mama tvaṃ chettum<sup>1</sup> arhasi |  
asmāl lokāt paraṃ lokam<sup>2</sup> ko gato 'tyantavañcitaḥ ||  
[28]

bhagavān<sup>3</sup> āha —

vidyamāneṣu<sup>4</sup> bhogeṣu puṇyaṃ yena na saṃcitam<sup>5</sup> |  
asmāl lokāt paraṃ<sup>6</sup> lokam sa gato 'tyantavañcitaḥ ||  
[29]

- <sup>a</sup> S<sup>Ma</sup> 983 (S<sup>Me</sup> 145-6; S<sup>G</sup> 1544,8-1545,1) devatā prāha |  
idaṃ saṃśayam adyāpi mama tvaṃ cchettum arhasi |  
asmāl lokāt paraṃ lokam ko gato 'tyaṃtavaṃcitaḥ | <21>  
bhagavān āha |  
vidyamāneṣu bhogeṣu puṇyaṃ yena na saṃcitam |  
asmāl lokāt paraṃ lokam so gato 'tyaṃtavaṃcitaḥ | <22>  
RatnāVM 99 & 100 (VIII. Devatāparipṛcchāsūtra):  
imaṃ saṃśayam adyāpi mama tac chetum arhasi ||  
asmāl lokāt paraṃ lokam ko gato 'tyaṃtavaṃcitaḥ ||37||  
vidyamāneṣu bhogyeṣu puṇyaṃ yena na saṃcitam ||  
asmāl lokāt paraṃ lokam sa gato 'tyaṃtavaṃcitaḥ ||60||

- <sup>1</sup> chettum *em.* : cchettum Ms.  
<sup>2</sup> lokam{bhi} Ms.  
<sup>3</sup> <bha>gavān Ms.  
<sup>4</sup> vidya{..}māneṣu Ms.  
<sup>5</sup> saṃcitam *em.* [S<sup>Ma</sup>; bsags pa T] : vañcitam Ms.  
<sup>6</sup> para<m> *em.* : para Ms.

- <sup>a</sup> devatā prāha || idaṃ saṃśa©yam adyāpi mama tvaṃ cchettum  
arhasi | a©smāt<sup>0</sup> lokāt<sup>0</sup> paraṃ lokam{bhi} ko <sub>(18b4)</sub>gato 'tyantavañci-  
taḥ || <bha>gavān ā©ha || vidya{..}māneṣu bhogeṣu puṇyaṃ © ye-  
na na vañcitam asmāt<sup>0</sup> lokā<sub>(5)</sub>t<sup>0</sup> para lokam sa gato 'tyantavañcita-  
©ḥ ||

[C: see C vv.15 and 17 above]

The god said —

What is it that fire does not burn  
and the wind does not erode?  
What is it that the waters do  
not soil while inundating the earth? [26]

The Blessed One said —

Fire does not burn merit,  
nor does the wind erode it.  
The waters while inundating the earth  
do not soil merit. [27]

lhas gsol pa |

su zhig shin du bslus gyur nas |  
'jig rten 'di nas pha rol mchis |  
da dung bdag gi dogs pa 'di |  
khyod kyis bsal bar<sup>1</sup> mdzad pa'i rigs | <23>

bcom ldan 'das kyis bka' stsal pa |

gang gis longs <sup>(258b5)</sup> spyod yod bzhin du |  
bsod nams bsags pa ma byas pa |  
de ni shin du bslus gyur nas |  
'jig rten 'di nas pha rol song | <sup>(Q 267a2-4)</sup> <24>

<sup>(125a1-4)</sup> 天復請曰

我今猶有疑 請佛為除斷 今世往後世 誰極自欺誑 (19)  
世尊告曰

若多有<sup>a</sup>珍財 而不能修福 今世往後世 彼極自欺誑 (20)

The god said —

Now you are also able to solve  
this doubt of mine.  
From this world to the future world  
who has become completely deceived? [28]

<sup>1</sup> bsal bar D : bsal ba Q

<sup>a</sup> 多有 Kr : 有多 FMSY

“devatā prāha —

<sup>a</sup>kiṃ nu hatvā sukhaṃ śete<sup>1</sup> kiṃ ca<sup>2</sup> hatvā na śocati |  
kasya caikasya<sup>3</sup> dharmasya vadhaṃ śaṃsasi<sup>4</sup> gautamaḥ  
|| [30]

bhagavān āha —

krodhaṃ hatvā sukhaṃ śete krodhaṃ hatvā na śocati |  
krodhasyaikasya dharmasya vadhaṃ<sup>5</sup> śaṃsāmi<sup>6</sup> sarva-  
dā ||<sup>b</sup> [31]

<sup>a</sup> RatnāvM 99 & 100-101 (Enomoto 1982a: (89)):

|                           |                                |
|---------------------------|--------------------------------|
| kiṃ nu hatvā sukhaṃ śete  | kiṃ ca hatvā na śocati         |
| kasya caikasya dharmasya  | vadhaṃ śaṃsasi gautama    (38) |
| krodhaṃ hatvā sukhaṃ śete | krodhaṃ hatvā na śocati        |
| krodhasyaikasya dharmasya | vadhaṃ śaṃsāmi sarvadā    (61) |

Cf. SN(S) 93 (I.8.1; SN(F) i.41 Devatāsaṃyutta, Chetvāvagga):  
sāvattinidānaṃ. ekam antaṃ t̥hitā kho sā devatā bhagavantaṃ  
gāthāya ajjhabhāsi:

|                           |                         |
|---------------------------|-------------------------|
| kiṃ su jhatvā sukhaṃ seti | kiṃ su jhatvā na socati |
| kissa ssa ekadhammassa    | vadhaṃ rocesi gotamā ti |

<bhagavā:>

|                           |                             |
|---------------------------|-----------------------------|
| kodhaṃ jhatvā sukhaṃ seti | kodhaṃ jhatvā na socati     |
| kodhassa viśamūlassa      | madhuraggassa devate        |
| vadhaṃ ariyā paṃsanti     | taṃ hi jhatvā na socatī ti. |

<sup>b</sup> UV 20.3 (Krodhavarga):

|                           |                            |
|---------------------------|----------------------------|
| krodhaṃ hatvā sukhaṃ śete | krodhaṃ hatvā na śocati    |
| krodhasya viśamūlassa     | madhuraghñasya bhikṣavaḥ   |
| vadhaṃ āryaḥ praśaṃsanti  | taṃ ca hatvā na śocati   3 |

<sup>1</sup> śe{taṃ}te Ms.

<sup>2</sup> ca *em.* [cf. RatnāvM] : na Ms.

<sup>3</sup> caikasya *em.* [m.c.; cf. RatnāvM] : tvaṃm ekasya Ms.

<sup>4</sup> śaṃsasi *em.* : saṃśasi Ms.

<sup>5</sup> vadha<ṃ> *em.* : vadha Ms.

<sup>6</sup> śaṃsāmi *em.* : saṃśāmi Ms.

<sup>a</sup> devatā prāha || kiṃ nu hatvā sukhaṃ ◎ śe{taṃ}te kin na hatvā na  
śocati <sup>(18b6)</sup>kasya tvaṃm ekasya dharmmasya vadhaṃ saṃśasi  
gautamaḥ || bhagavān āha || ◎ krodhaṃ hatvā sukhaṃ śete kro<sup>(7)</sup>-  
dhaṃ hatvā na śocati | krodhasyaikasya dharmasya vadha saṃśā-  
mi sarvadā ||

The Blessed One said —

He who does not accumulate merit  
when he has wealth,  
has become completely deceived  
from this world to the future world. [29]

[T: *no parallel*]

[C: *no parallel*]<sup>N</sup>

The god said —

Having destroyed what does he rest peacefully?  
And having destroyed what does he not grieve?  
Destroying what one thing  
does Gautama praise? [30]

The Blessed One said —

Having destroyed anger he rests peacefully.  
Having destroyed anger he does not grieve.  
I always praise the destruction  
of the one thing of anger. [31]

<sup>N</sup> SĀ (sūtra no.1309; (2)360b3-17):

如是我聞，一時佛住舍衛國祇樹給孤獨園。時有摩伽天子，容色絕妙，於後夜時，來詣佛所，稽首佛足，退坐一面，其身光明，遍照祇樹給孤獨園，時有摩伽天子說偈問佛：

殺何得安眠 殺何得善樂 為殺何等入 瞿曇所讚嘆  
爾時世尊說偈答言

若殺於瞋恚 而得安隱眠 殺於瞋恚者 令人得歡喜  
瞋恚為毒本 殺者我所歎 殺彼瞋恚已 長夜無憂患  
於時摩伽天子聞佛所說，歡喜隨喜，稽首佛足，即沒不現。

SĀ<sup>C2</sup> (sūtra no.308; (2)478c6-16):

如是我聞，一時佛在舍衛國祇樹給孤獨園。時有天子名曰摩佉，來詣佛所，光色熾盛赫然大明，禮佛足已，却住一面，而說偈言：

害誰安隱眠 害誰不憂愁 滅何等一法 為聖所稱歎  
爾時世尊，以偈答曰：

害瞋安隱眠 害瞋得無憂 瞋恚之毒根 詐親傷害人  
滅是等一法 賢聖所稱歎

爾時摩佉聞佛所說，歡喜頂禮還于天宮。

§3<sup>aa</sup> devatā prāha —

cirasya bata paśyāmi brāhmaṇaṃ parinirvṛtaṃ<sup>1</sup> |  
sarvavairabhayātītaṃ<sup>2</sup> tīrṇaṃ<sup>3</sup> loke viṣaktikāṃ<sup>4</sup> || [32]

- <sup>a</sup> S<sup>Ma</sup> 983 (S<sup>Me</sup> 146; S<sup>G</sup> 1544,8-1545,1) devatā prāha  
cirasya bata paśyāmi brāhmaṇaṃ parinirvṛtaṃ |  
sarvavairabhayātītaṃ tīrṇaṃ loke viṣaktikāṃ || <23>  
RatnāṃM 101:  
vīrasya ca na paśyāmi brāhmaṇyaṃ parinirvṛtiṃ ||  
sarvavīro bhayātītās trātuṃ loke 'bhiṣaktibhāg ||64||  
Cf. UV 30.17 (also S<sup>Me</sup> 150):  
kṣemaprāptā hi sukhitā dṛṣṭadharmābhinirvṛtāḥ |  
sarvavairabhayātītās tīrṇā loke viṣaktikāṃ ||17||  
Cf. Sarīrāthagāthā: 26[5] —  
cirasya bata paśyāmi brāhmaṇaṃ parinirvṛtaṃ |  
sarvavairabhayātītaṃ tīrṇaṃ loke viṣaktikāṃ (|| 3)  
Cf. SN(F) i.1 (also S<sup>Me</sup>: 150):  
cirassaṃ bata passāmi brāhmaṇaṃ parinibbutaṃ |  
appatiṭṭhaṃ anāyūhaṃ tiṇṇaṃ loke visattikaṃ ti ||  
Cf. also SHT 5, no.1250a[R4], fn.9; for *cirassaṃ bata* (*cirasya bata*), see  
Maithrimurthi & von Rospatt 1998: 178, n.31.  
Cf. Saṅghabha(G), i.132: ājñānirvṛtabuddhās te tīrṇā lokaviṣaktikāṃ  
||

- <sup>1</sup> pari-<nir>vṛtaṃ *em.* [mya ngan yongs 'das T; S<sup>Ma</sup>] : parivṛtaṃ Ms.  
<sup>2</sup> sarva° *em.* [S<sup>Ma</sup> etc.] : sarvaṃ Ms.  
<sup>3</sup> tīrṇaṃ *em.* [S<sup>Ma</sup>; rgāl ba T; cf. SN etc.] : tīvra° Ms.  
<sup>4</sup> <vi>ṣaktikāṃ *em.* [cf. parallels] : sakatikāṃ Ms.

- <sup>aa</sup> devatā prāha || © cirasya bata paśyāmi brāhmaṇaṃ parivṛtaṃ |  
sarvaṃ<sup>(18b8)</sup> vairabhayātītaṃ tīvraloke sakatikāṃ ||



§3 lhas gsol pa |

'jigs pa kun las 'das gyur cing |  
 rgal ba'i 'jig rten mthu ldan pa'i |  
 bram ze mya ngan yongs 'das <sup>(258b6)</sup>par |  
 kye ma bdag gis ring nas mthong | <sup>(Q 267a4-5)</sup><25>

§3 [C: *no parallel*]<sup>N</sup>

§3 The god said —

Alas! After a long time I see  
 a brahman completely emancipated,  
 who has passed all the enmity and fear,  
 [and] crossed<sup>a</sup> the attachment<sup>b</sup> in the world. [32]

<sup>N</sup> Cf. SĀ (no.997; (2)261b12-14): 彼天子復說偈言  
 久見婆羅門 速得般涅槃 一切怖已過 永超世恩愛  
 SĀ<sup>C2</sup> (no.134; (2)426b23-25): 天讚偈曰  
 往昔已曾見 婆羅門涅槃 嫌怖久棄捨 能度世間愛

<sup>a</sup> Ms. *tīvraloke*, “in the horrible world”, but a verb is needed here to govern *viṣāktikām*.

<sup>b</sup> *viṣāktikā*, cf. PED(D) s.v. *visattikā*. It normally corresponds to *sred* in Tibetan. Here T reads: *mthu ldan pa* ‘powerful’, which is apparently but wrongly derived from *śakti*.

§4<sup>aa</sup> atha sā devatā bhagavato bhāṣitam abhyanandyānumodya bhagavataḥ<sup>1</sup> pādaḥ śīrasābhivanditvā bhagavantam triḥ pradakṣiṇīkrtya tatraivāntarhitā.

idam avocad<sup>2</sup> bhagavān āttamanāś cāyuṣmān ānandas te ca bhikṣavo bhagavato bhāṣitam abhyanandann<sup>3</sup> iti.

devatāsūtram saptamaḥ<sup>4</sup> samāptam.

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<sup>a</sup> S<sup>Ma</sup> 983 (S<sup>Me</sup> 146; S<sup>C</sup> 1545,2-3): ity uktvā sā devatā bhagavato bhāṣitam abhinandyānumodya bhagavataḥ pādaḥ śīrasā vanditvā bhagavato 'ntikāt prakrāntā: ||

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<sup>1</sup> bhagavata<ḥ> Ms.

<sup>2</sup> avocad *em.* : avocat<sup>o</sup> Ms.

<sup>3</sup> abhyanandan<n> *em.* : abhyanandan Ms.

<sup>4</sup> saptama<m> *em.* : saptama Ms.

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<sup>aa</sup> atha sā devatā bhagavato bhāṣitam abhyanandyānumodya bhagavata<ḥ> pādaḥ śīrasābhi<sup>(19a)</sup>vanditvā bhagavantam triḥ pradakṣiṇīkrtya tatraivāntarhitā || idam avocat<sup>o</sup> bhagavān āttamanāś cāyuṣmān<sup>o</sup> ānandas te ca bhikṣavo bhagavato bhā<sup>(2)</sup>ṣitam abhyanandan iti ||xxx|| devatāsūtram saptama samāptam ||xxx||  
(Tibetan marginal note above line 1 in 19a: lha'i mdo (ste) bdun pa rdzogs so )

**§4** bcom ldan 'das kyis de skad ces bka' stsal nas lha de<sup>1</sup>  
 yi rangs<sup>2</sup> te | bcom ldan 'das kyi zhabs la mgo bos phyag  
 'tshal nas rjes su yi rangs<sup>3</sup> ste<sup>4</sup> de nyid du mi snang bar  
 gyur to ||

lha'i mdo rdzogs s.ho<sup>5</sup> || (Q 267a5)

**§4** 爾時彼天，聞佛世尊說是經已，歡喜踴躍，歎未曾  
 有，頂禮佛足，即於佛前，歛然不現。

天請問經

**§4** Then pleased and rejoicing at what the Blessed One  
 said, having saluted respectfully with his head on the  
 Blessed One's feet, the god circumambulated him three  
 times<sup>a</sup> and vanished from there.

<sup>b</sup>This said the Blessed One. The Elder Ānanda and those  
 monks were transported with joy and pleased by what the  
 Blessed One said.

The seventh sūtra, Devatāsūtra, is complete.

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<sup>1</sup> de D : de dag Q

<sup>2</sup> yi rangs D : yid rangs Q

<sup>3</sup> yi rangs D : yid rang Q

<sup>4</sup> ste Q : te D

<sup>5</sup> s.ho Q : so D

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<sup>a</sup> *trih pradakṣiṇīkṛtya*: T and C omit.

<sup>b</sup> T and C omit this paragraph.



## **8. Āryajayamatipariṇcchāsūtra**

## Primary Sources

- D      Āryajayamatināmamahāyānasūtra. Tibetan Derge edition. *'Phags pa rgyal ba'i blo gros shes bya ba theg pa chen po'i mdo*. D 194, vol.61, tsa, 250b3-251a5.
- Ms      Āryajayamatiparipṛcchāsūtra. The eighth sūtra in this Potala Sanskrit manuscript collection, 19a2-19b5.
- Q      Āryajayamatināmamahāyānasūtra. Tibetan Peking edition. *'Phags pa rgyal ba'i blo gros shes bya ba theg pa chen po'i mdo*. Q 861, vol.34, mu, 260b5-261a6.

## **Critical Edition**

## 8. Āryajayamatipariṣcchāsūtra

§1<sup>α</sup> evaṃ mayā śrutam. ekasmin samaye bhagavān rājagrhe viharati sma<sup>1</sup> gr̥dhṛakūṭe<sup>2</sup> parvarte mahatā bhikṣusam̐ghena sārddham ardhatrāyodaśabhir bhikṣuśataiḥ<sup>3</sup>. tatra khalu bhagavāñ<sup>4</sup> jayamatim̐<sup>5</sup> bodhisattvam āmantrayate sma.

<sup>1</sup> sma *em.* : smaḥ Ms.

<sup>2</sup> gr̥dh<r>a° *em.* : gr̥dha° ms.

<sup>3</sup> °śataiḥ *em.* : °śatais Ms.

<sup>4</sup> bhagavāñ *em.* : bhagavān° Ms.

<sup>5</sup> jayamatim̐ *em.* : jayamat{i}īm Ms.

<sup>α</sup> evaṃ mayā śrutam ekasmin° samaye bhagavān° rājagrhe viharati smaḥ <sub>(19a3)</sub>gr̥dhakūṭe parvarte maha||xxx||©|tā bhikṣusam̐||xxx||ghe-  
na sārddham arddha©trāyodaśabhir bhikṣuśatais tatra kha<sub>(4)</sub>lu  
bhagavān° jayamat{i}īm bodhisattvam © āmantrayate sma |



**'Phags pa rgyal ba'i blo gros zhes bya ba  
theg pa chen po'i mdo**

(250b3) rgya gar skad du | ā rya dza ya ma (4)ti<sup>1</sup>  
nā ma ma hā yā na sū tra|

bod skad du | 'phags pa rgyal ba'i blo gros zhes bya ba  
theg pa chen po'i mdo |

sangs rgyas dang byang chub sems dpa' thams cad la  
phyag 'tshal lo |

**§1** 'di skad bdag gis thos pa dus gcig na | bcom ldan 'das  
mnyan yod na rgyal bu (250b5) rgyal byed kyi tshal mgon med  
zas sbyin gyi kun dga' ra ba na dge slong gi dge 'dun chen  
po dang | byang chub sems dpa' rab tu mang po dag dang  
thabs cig<sup>2</sup> tu bzhugs so | de nas bcom ldan 'das kyis byang  
chub sems dpa' rgyal ba'i blo gros la bka' stsal pa | (Q 250b5-7)

**The Inquiry of Jayamati**

**§1** Thus have I heard. At one time the Blessed One  
stayed at Vulture's Peak in Rājagṛha with a great company  
of one thousand two hundred and fifty monks.<sup>a</sup> Then the  
Blessed One said to Jayamati the bodhisattva —

<sup>1</sup> ti D : tir Q

<sup>2</sup> cig D : gcig Q

<sup>a</sup> The Tibetan text differs from the Ms in the place and the audience: "The Blessed One stayed at the Grove of Anāthapiṇḍada in the Jeta Wood in Śrāvastī, with a great company of monks and numerous (*rab tu mang po*) Bodhisattvas." The beginning (§1) and the end passage (§3) of the Ms do not correspond (see below §3).

**§2<sup>α</sup>** 1) puṇyārthikena jayamate kulaputreṇa kuladuhi-  
trā<sup>1</sup> vā tathāgatāḥ<sup>2</sup> pūjayitavyāḥ<sup>3</sup>, 2) prajñārthikena śrute<sup>4</sup>  
'bhiyogaḥ karaṇīyaḥ, 3) bhogārthikena tyāgo bṛhitavyaḥ,  
4) svargārthikena<sup>5</sup> śīlaṃ rakṣitavyam, 5) rūpārthikena  
kṣāntir bhāvayitavyā, 6) pratibhārthikena<sup>6</sup> guruṣu gaura-  
vaṃ kartavyam, 7) sukhārthikena sarvapāpāṇi parivarja-  
yitāni, 8) dhyānārthikena <sup>7</sup>yonīśomanasikāro<sup>8</sup> bahulena<sup>9</sup>  
bhāvayitavyaḥ<sup>10</sup>, 9) sarvasattvānāṃ sukhārthikena bodhā-  
ya cittam utpādayitavyam, 10) mañjusvarārthikena satya-  
vāditā<sup>11</sup> bhāvayitavyā<sup>12</sup>, 11) dharmārthikena<sup>13</sup> kalyāṇami-

<sup>1</sup> °duhitrā *em.* : °dvihitrā Ms.

<sup>2</sup> tathāgatā<ḥ> *em.* : tathāga{tena}tā Ms.

<sup>3</sup> pū{ji}jayitavyāḥ Ms.

<sup>4</sup> śrute *em.* : śrūte Ms.

<sup>5</sup> sva{rgā}rggā° Ms.

<sup>6</sup> °ārthi<kena> *em.* : °ārthi Ms.

<sup>7</sup> yo<ni>śo° *em.* : yoga° Ms. [ga/śa mistaken]

<sup>8</sup> °manasikāro *em.* : °manasikāreṣu Ms.

<sup>9</sup> bahulena *em.* [tentatively! cf. pattern in item nos.12, 13 below: hu/gu, le/te mistaken] : yugutena Ms.

<sup>10</sup> bhāv<ay>itavya<ḥ> *em.* : bhavitavyaṃ Ms.

<sup>11</sup> °vāditā *em.* : °vādinā Ms.

<sup>12</sup> bhāv<ay>itavyā *em.* : bhavitavyaḥ Ms.

<sup>13</sup> <dharmā°> *em.* [chos T; cf. item no.14] : sarvaguṇā° Ms.

<sup>α</sup> puṇyārthikena jayama<sup>⊙</sup>te kulaputreṇa kuladvihitrā vā ta<sup>(19a5)</sup>thā-  
ga{tena}tā pū{ji}jayitavyāḥ | ⊙ prajñārthikena śrute 'bhiyogaḥ ka-  
raṇīyaḥ | bhogārthikena tyā<sup>(6)</sup>go bṛhitavyaḥ | sva{rgā}rggārthi-  
ke<sup>⊙</sup>na śīlaṃ rakṣitavyaṃ rūpārthikena kṣā<sup>⊙</sup>ntir bhāvayitavyā  
pratibhārthi<sup>(7)</sup> guruṣu gauravaṃ kartavyaṃ | sukhārthikena sar-  
vapāpāṇi parivarjayitāni | dhyānārthikena yogamanasikāreṣu yu-  
gutena bhavita<sup>(8)</sup>vyam | sarvasattvānāṃ sukhārthikena bodhāya ci-  
ttam utpādayitavyaṃ | mañjusvarārthikena satyavādinā bhavita-  
vyāḥ | sarvaguṇā<sup>(19b1)</sup>rthikena kalyā{ṇaṃamitraseva}namitrāni se-  
{va}vitavyāni | samathārthikenāsaṃsargga bahulena bhavitavyaḥ |  
vipaśyanārthikena śū<sup>(2)</sup>nyatāpratyaवेक्षणā bahulena bhavitavyaṃ  
||\*|| sarvaguṇārthikena trīṇi ratnāni pūjayitavyāni ||\*||

**§2** <sup>(6)</sup>rgyal ba'i blo gros rigs kyi bu 'am | rigs kyi bu mo 1) bsod nam's 'dod pas de bzhin gshegs pa la mchod par bya'o | 2) shes rab 'dod pas thos pa la brtson par bya'o | 4) mtho ris 'dod pas tshul khriṃs bsrung bar bya'o | 3) longs spyod 'dod pas <sup>(7)</sup>gtong ba spel bar bya'o | 5) gzugs bzang ba 'dod pas bzod pa bsgom par bya'o | 6) spobs pa 'dod pas bla ma la gus par bya'o | gzungs 'dod pas mngon pa'i nga rgyal med par bya'o | 8) ye shes 'dod pas tshul bzhin yid la byed pa la gnas par bya'o | 7) <sup>(251a)</sup>thar pa 'dod pas sdig pa thams cad spang bar bya'o | 9) sems can thams cad bde bar bya bar 'dod pas byang chub tu sems bskyes par bya'o | 10) skad snyan pa 'dod pas bden par smra bar bya'o | yon tan 'dod pas rab tu dben<sup>1</sup> pa la dga' bar <sup>(2)</sup>bya'o | 11) chos 'dod pas dge ba'i bshes gnyen la bsten par bya'o | 12) zhi gnas 'dod pas 'du 'dzi med pa mang du bya'o | 13) lhag mthong 'dod pas chos stong par so sor brtag par<sup>2</sup> mang du bya'o | tshangs pa'i 'jig rten 'dod pas byams pa dang | snying rje dang <sup>(3)</sup>dga' ba dang | btang snyoms bsgom par bya'o | lha dang mi'i longs spyod phun sum tshogs pa 'dod pas dge bcu'i las kyi lam yang dag par blangs te gnas par bya'o | yongs su mya ngan 'da' bar 'dod pas stong pa'i chos la mngon par dga' bar bya'o | 14) yon tan <sup>(4)</sup>thams cad thob par 'dod pas dkon mchog gsum la mchod par bya'o | <sup>(5)</sup>

260b7-261a4)

**§2** Jayamati, a faithful man or woman of a good family<sup>a</sup>  
 1) who desires merits should worship the Tathāgatas; 2)  
 who desires understanding should endeavour to learn; 3)  
 who desires wealth should be generous in donation;<sup>b</sup> 4)

<sup>1</sup> dben Q : bden D

<sup>2</sup> brtag par Q : brtag pa D

<sup>a</sup> -Putra in the latter part of a compound does not mean 'son' but indicating a 'member' of a class or group. For details see Sūtra 14, §1, v.2, fn. and Sūtra 2, §13; Sūtra 19, §19.

<sup>b</sup> T reads the item no.3 *bhogārthikena* ... after no.4 *svargārthikena*.

trāṇi<sup>1</sup> sevitavyāni<sup>2</sup>, 12) <sup>3</sup>śamathārthikenāsaṃsargo<sup>4</sup> bahulena bhāvayitavyaḥ<sup>5</sup>, 13) vipaśyanārthikena śūnyatāpratyavekṣaṇā bahulena bhāvayitavyā<sup>6</sup>, 14) sarvaguṇārthikena trīṇi ratnāni pūjayitavyāni.

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<sup>1</sup> kalyā{naṇamitraseva}ṇa° Ms.

<sup>2</sup> se{va}vitavyāni Ms.

<sup>3</sup> śamathā° *em.* : samathā° Ms.

<sup>4</sup> °āsaṃsargo *em.* : °āsaṃsargga Ms.

<sup>5</sup> bhāv<ay>itavyaḥ *em.* : bhavitavyaḥ Ms.

<sup>6</sup> bhāv<ay>itavyā *em.* : bhavitavyaṃ Ms.

who desires the heavens should uphold his moral conduct; 5) who desires handsome features should cultivate patience; 6) who desires eloquence should pay respect to the preceptors;<sup>a</sup> 7) who desires happiness<sup>b</sup> should abstain from all evil; 8) who desires meditation<sup>c</sup> should frequently practise appropriate mindfulness<sup>d</sup>; 9) who desires the happiness of all beings should develop his mind towards awakening; 10) who desires a pleasant voice should speak truthfully;<sup>e</sup> 11) who desires dharma<sup>f</sup> should attend to spiritual friends; 12) who desires tranquility should frequently practise no contact with others; 13) who desires insight should frequently practise reflection on emptiness; 14) and who desires all sorts of merits<sup>g</sup> should worship the

<sup>a</sup> T adds: “one who desires spiritual sustenance (*gzungs*, \**dhāraṇī*) should have no overt pride” (*mngon pa’i nga rgyal*, \**abhimāna*, MVy 1950; Yokoyama 1996 s.v.).

<sup>b</sup> T: “one who desires *mokṣa* (*thar pa*)”. T lists no.7 after no.8.

<sup>c</sup> T: “who desires knowledge (*ye shes*, \**jñāna*).”

<sup>d</sup> For *yonīśomanasikāra*, its counterpart *ayonīśomanasikāra*, *manasikāra*, and *amanasikāra*, see Higgins 2008.

<sup>e</sup> T adds: “one who desires merits (\**guṇa*) should delight in seclusion” (*rab tu dben pa*, \**praviveka*, cf. LC s.v.).

<sup>f</sup> Ms: “one who desires all sorts of merits (*sarvaguṇārthikena*) ...” the same as the item no.14. Here I follow T.

<sup>g</sup> T reads: “one who desires to obtain (*thob pa*) all sorts of merits ...”. Before the last item no.14, Tib adds three more, and thus makes a list of 19 items in total:

— one who desires the world of Brahma (\**brahmalokārthikena*) should cultivate loving kindness, compassion, joy and indifference (\**maitrīkaruṇāmuditopekṣā*);

Cf. a Sanskrit restoration from Tibetan *Suḥṛllekha* of Nāgārjuna, *Suḥṛl* I 63–64 (v.40): *maitrīkaruṇopekṣāmuditāś ca sadā samyag bhāva-yitavyāḥ; alabdhe ’nuttarapade dhruvam eva brahmaloke sukhāvāptiḥ*.

— one who desires gods’ or men’s perfect enjoyment should take and abide by the path of the ten virtuous actions (\**daśakuśalakar-mapatha*);

— one who desires *parinirvāṇa* should rejoice in the discourse on

§3<sup>α</sup> idam avocad bhagavān. āttamanā jayamatir bodhisattvo mahāsattvas te ca bhikṣavo bodhisattvāḥ<sup>1</sup> sā ca sarvāvatī parṣat sadevamānuṣāsuraḥ gandharvaś ca loka bhagavato bhāṣitam abhyanandann iti.

Āryajayamatipariṣcchāsūtram aṣṭamaṃ samāptam.

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<sup>1</sup> <bo>dhisatvāḥ Ms.

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<sup>α</sup> idam avocad bhagavān āttamanā ja<sub>(19b3)</sub>yamatir bodhisattvo mahāsattva<sup>⊙</sup>s te ca bhikṣavo <bo>dhisatvāḥ sā ca sarvā<sup>⊙</sup>vatī parṣat<sup>°</sup> sadevamānuṣāsura<sub>(4)</sub>ḥ gandharvaś ca loka bhagavato bhāṣi<sup>⊙</sup>tam abhyanandann iti ||\*|| āryajaya<sup>⊙</sup>matipariṣcchāsūtram aṣṭamaṃ sa<sub>(5)</sub>māptam ||\*\*\*||

(Tibetan marginal note above line 1): <'phags pa rgyal ba'i blo gros kyis zhus pa'i mdo ste brgyad pa rdzogs so>

triple gems.

**§3** bcom ldan 'das kyis de skad ces bka' stsal nas |  
byang chub sems dpa' sems dpa' chen po rgyal ba'i blo  
gros dang | thams cad dang ldan pa'i 'khor de dang | lha  
dang | mi dang |<sup>(251a5)</sup> lha ma yin dang | dri zar bcas pa'i 'jig  
rten yid<sup>1</sup> rangs te | bcom ldan 'das kyis gsungs pa la  
mngon par bstod do ||

'phags pa rgyal ba'i blo gros zhes bya ba theg pa chen po'i  
mdo rdzogs so<sup>2</sup> || (Q 261a4-6)

**§3** Thus said the Blessed One. Transported with joy, the Bodhisattva Jayamati, the great being, and the monks, bodhisattvas, the entire audience and the world together with gods, humans, asuras and gandharvas were pleased by what the Blessed One said.<sup>a</sup>

The eighth noble sūtra, The enquiry of Jayamati, is complete.

<sup>1</sup> yid Q : yi D

<sup>2</sup> so D : s.ho Q

emptiness.

<sup>a</sup> The audience in the first and the last paragraphs is not consistent —

In the Ms, §1: *bhikṣusaṃgha*, and Jayamati bodhisattva; §3: *bhikṣavaḥ*, *bodhisattvāḥ*, *parṣat*, *sadevamānuṣāsuraḡandharva loka*.

In the Tib, §1: *bhikṣusaṃgha* and many *bodhisattvāḥ*; §3: *parṣat* (= *bhikṣavaḥ* and *bodhisattvāḥ*?), *sadevamānuṣāsuraḡandharva loka*.

This is to say, the audience in §1 is simpler and the style is similar to the other sūtras in this Ms collection. However, from the *nigamaṃa* (§3) this sūtra seems to be part of a longer sūtra with a wider audience (?).





## **9. Śīlasaṃyuktasūtra**

### Primary Sources

- C Chinese translation by Dānapāla (施護): 佛說大乘戒經. Taishō vol.24, no.1497.
- D Śīlasaṃyuktasūtra. Tibetan Derge edition. *Tshul khrims yang dag par ldan pa'i mdo*. D 303, vol.72, sa, 127a2-b7.
- Ms Śīlasaṃyuktasūtra. The ninth sūtra in this Po-tala Sanskrit manuscript collection, 19b5-20b6.
- Q Śīlasaṃyuktasūtra. Tibetan Peking edition. *Tshul khrims yang dag par ldan pa'i mdo*. Q 969, vol.39, shu, 132b1-133a7.
- S Śīlasaṃyuktasūtra. Tibetan sTog Palace edition. *Tshul khrims yang dag par ldan pa'i mdo*. S 209, vol.73, za, 5a7-6b2.

### Chinese recension sigla (cf. LPra 122)

- F first Fuzhou edition 福州 = Taishō 宮
- Kr second Koryō 高麗藏
- M Jingshan zang 徑山藏 = Taishō 明
- S Sixi 思溪 = Taishō 宋
- Y Puning zang 普寧藏 = Taishō 元

## **Critical Edition**

## 9. Śīlasaṃyuktasūtra

§1<sup>α</sup> evaṃ mayā śrutam. ekasmin samaye bhagavān śrāvastyā<sup>1</sup> viharati sma jetavane 'nāthapiṇḍadasyārāme<sup>2</sup> mahatā bhikṣusaṃghena sārdham ardhatrayodaśabhir<sup>3</sup> bhikṣuśataiḥ<sup>4</sup>. tatra khalu bhagavān bhikṣūn āmantrayate sma.

<sup>1</sup> śrāvastyā<ṃ> *em.* : śrāvastyā Ms.

<sup>2</sup> 'nāthapiṇḍadasyā° *em.* : 'nāthapiṇḍedasyā° Ms.

<sup>3</sup> °daśabhi<r> *em.* : °daśabhi Ms.

<sup>4</sup> °śataiḥ *em.* : °śatais Ms.

<sup>α</sup> evaṃ mayā śruta°m ekasmin samaye ||\*|| bhagavā°n° śrāvastyā viharati sma | jetava<sub>(196)</sub>ne 'nā||\*||thapiṇḍedasyā°rāme mahatā bhikṣusaṃghena sārddham a°rddhatrayodaśabhi bhikṣuśatais tatra <sub>(7)</sub>khalu bhagavān° bhikṣūn āmantrayate sma |

(127a2) **rgya gar skad du | shī la sam<sup>1</sup> yuk ta<sup>2</sup> sū tra |**  
**bod skad du | tshul khirms yang dag par ldan pa'i**  
**mdo |**

thams cad mkhyen (3)pa la phyag 'tshal lo |

**§1** 'di skad bdag gis thos pa dus gcig na | bcom ldan 'das  
 mnyan du yod pa na rgyal bu rgyal byed kyi tshal mgon  
 med zas sbyin gyi kun dga' ra ba na | dge slong gi dge 'dun  
 chen po brgya phrag phyed dang bcu gsum dang thabs cig<sup>3</sup>  
 tu bzhugs (4)te | de'i tshe bcom ldan 'das kyi dge slong  
 rnams la bka' stsal pa | (Q 132b1-3; S 5a7-b2)

### 佛說大乘戒經<sup>a</sup>

西天<sup>α</sup>譯經三藏朝散大夫試鴻臚卿<sup>β</sup>傳法大師臣<sup>γ</sup>施護奉 詔譯

**§1** (1104a16-17) 如是我聞，一時佛在舍衛國祇樹給孤獨園。爾時  
 世尊告苾芻言—

### On moral conduct

**§1** Thus have I heard. At one time the Blessed One stay-  
 ed at the Grove of Anāthapiṇḍada in the Jeta Wood in Śrā-  
 vastī, <sup>b</sup>together with a great assembly of one thousand two  
 hundred and fifty monks. Then the Blessed One spoke to  
 the monks —

<sup>1</sup> sam D : san Q : sam S

<sup>2</sup> yuk ta DQ : yug ga ta S

<sup>3</sup> cig DS : gcig Q

<sup>α</sup> 西天 FKrSY : 宋西天 M

<sup>β</sup> 朝散大夫試鴻臚卿 KrM : om. FS

<sup>γ</sup> 臣 Kr : om. FMS

<sup>a</sup> \*Mahāyānaśīla(saṃyukta)sūtra or \*Śīla(saṃyukta)-nāma-mahāyānasū-  
 tra. The Chinese title did not seem to translate -saṃyukta. To the  
 best of my knowledge, this Chinese text has not yet been identi-  
 fied as a parallel text to the Tibetan Tshul khirms yang dag par ldan  
 pa'i mdo.

<sup>b</sup> Omitted in C.

§2<sup>a</sup>

<sup>ab</sup>bhidyanta āyuhṣaṃskārā<sup>1</sup> jīvitam coparudhyate |  
paṇḍitāḥ parihīyante vīryam ārabhadhvaṃ<sup>2</sup> dr̥ḍham || [1]

<sup>c</sup>ye durlabhāṃ<sup>3</sup> labhitvā<sup>d</sup> pravrajyāṃ jinaśāsane |  
tmokṣārthinā na pūjyante vañcitās te suduḥkhitāḥ† (?)  
|| [2]

<sup>a</sup> Anuṣṭubh. *a pada*: ma-vipūla.

<sup>b</sup> Cf. UV I §1,18:

atīyānti hy ahorātrā jīvitam coparudhyate |  
āyuh kṣīyati martyānām kunadīṣu yathaudakam ||

<sup>c</sup> Cf. Vism 2,17 (Vism(W) 4,3):

sudullabham labhitvāna pabbajjam jinasāsane

Cf. Divy(V) 237,15-16:

durlabham prāpya mānuṣyam pravrajyāṃ ca sukhodayām |  
śākyasiṃham ca śāstāraṃ punas tyakṣyāmi durmatih ||

<sup>d</sup> *a pada*: sub-metrical. Cf. Vism. labhitvāna, also in BHSG §35.29 f., *gerund* with (i)tvāna is attested, but this Ms or its exemplar seem not to preserve the -tvāna form.

<sup>1</sup> āyuhṣaṃskārā *em.* [m.c.] : bhikṣava āyuhṣaṃskārā Ms.

<sup>2</sup> ārabhadhvaṃ *em.* : ārabhant{o}am Ms.

<sup>3</sup> durlabhāṃ *em.* : durllabham Ms.

<sup>a</sup> bhidyante bhikṣava āyuhṣaṃskārā jīvitam coparudhyate | paṇḍitāḥ parihīyante | vīrya<sup>(19b8)</sup>m ārabhant{o}am dr̥ḍham || ye durllabham labhitvā pravrajyāṃ jinaśāsane mokṣārthinā na pūjyante | vañcitās te suduḥkhitāḥ ||

§2 dge slong dag shes pa ni 'grib | srog ni chod<sup>1</sup> | tshe'i  
 'du byed<sup>2</sup> ni nges par 'joms par 'gyur na | ci'i phyir brtson  
 'grus dang | brtul ba brtan pos sgrub<sup>3</sup> par mi byed |  
 mi'i<sup>(127a5)</sup> lus ni shin tu rnyed par dka' na de thob nas des  
 rnyed pa'i rgyal ba'i bstan pa la rab tu byung ba yang  
 rnyed na<sup>4</sup> thar pa'i don dang mi mthun<sup>5</sup> pa dag gis bslus te  
 sdug bsngal bar gyur ta re | (Q 132b3-5; S 5b2-4)

§2 (1104a17-20) 有破壞戒行壽命者，有斷滅善根者，出家難值，  
 發精進心堅固守護。於佛法中求解脫者。遠離一切諸惡苦  
 惱。

§2 <sup>a</sup>The formations of life<sup>b</sup> will be dissolved;  
 the duration of life will be interrupted.  
 the learned<sup>c</sup> will wither (and fade),  
<sup>d</sup>gain a firm footing on energetic endeavour! [1]  
<sup>e</sup>Those who have obtained the hard-to-obtain<sup>f</sup>

- 
- 1 chod Q : chad D : 'chad S  
 2 byed DS : byad Q  
 3 sgrub DS : ssgrub Q  
 4 na DQ : nas S  
 5 mthun S : 'thun DQ

- <sup>a</sup> Tib translates in prose. Its sequence of the three statements is in the opposite order.  
<sup>b</sup> Tib adds the address 'Monks!'.  
 C reads: \**śīlasaṃvara*, 戒行, cf. BCSD s.v. 戒行.  
<sup>c</sup> C reads: *kuśalamūla*, 善根.  
<sup>d</sup> C adds: 'It is difficult to go forth from home'.  
<sup>e</sup> C does not have a parallel reading. Instead, it reads: "He who desires emancipation in the doctrine of the Buddha abandons all kinds of grave suffering."  
<sup>f</sup> *durlabhāṃ*. Tib: *mi'i lus ni shin tu rnyed par dka'*, "difficult to obtain a human body", i.e. to be reborn as a human being is difficult to achieve. For this, see Divy(V) f.p.: *durlabhaṃ prāpya mānuṣyaṃ*. For a list of *durlabha*, see GV(V) 90,27-30 (11 items; also quoted in Śikṣ(V) 4,10-13); cf. also ViKN(T) 126 (3 items); Pāli Th-a.ii.45.  
 C: 出家難值, i.e. *pravrajyāṃ* is difficult to obtain.

§3<sup>a</sup>

<sup>a</sup>varam te jīvitam tyaktam varam mṛtyuvaśaṃgatam<sup>1</sup> |  
na tvayā khaṇḍitam<sup>2</sup> śīlam evam<sup>3</sup> buddhaiś ca varṇitam<sup>4</sup> ||  
[3]

jīvitam tyajamānāya<sup>b</sup> ekajanma vinaśyati<sup>5</sup> |  
śīlam tu<sup>6</sup> khaṇḍamānāya janmakotiṃ<sup>7</sup> vinaśyati || [4]

jīvitam tyajamānāya viyogo jñātibhir bhavet |  
śīlam tu<sup>8</sup> rakṣamānāya bhaved buddhaiḥ samāgamah || [5]

<sup>a</sup> Cf. Samādh(V) 83,20-1:

śīlam tavāccham vimalam viśuddham  
ātmā ca tyakto na ca śīla khaṇḍitam |

<sup>b</sup> [For metrical reasons, MIA licenses the syllable not to have saṃdhi with the next vowel.]

<sup>1</sup> °vaśam° em. : °vaśaṃ° Ms.

<sup>2</sup> khaṇḍita<ṃ> em. [m.c.] : khaṇḍita Ms.

<sup>3</sup> <evam> em. [m.c.; 如 C; cf. de phyir below T] : om. Ms.

<sup>4</sup> varṇitam em. [cf. rab bsngags bshad below T] : varṇitām Ms.

<sup>5</sup> vinaśyati em. : vi<na>syati Ms.

<sup>6</sup> tu em. : ta Ms.

<sup>7</sup> °ko<ṭiṃ> em. [m.c.; T 'bum phrag brgya; cf. C 百萬] : °ko Ms.

<sup>8</sup> śīlam tu em. [m.c.; cf. 持戒 C; but cf. T tshul khrims ldan pas, \*śīlavat] : śīlavanta {khaṇḍe} Ms.

<sup>a</sup> varam te jī<sub>(20a)</sub>vitam tyaktam varam mṛtyuvasaṃgatam na tvayā  
khaṇḍita śīlam buddhaiś ca varṇitām || jīvitam tyajamānāya eka-  
janma vi<na>syati śīlam ta khaṇḍamānāya janmako vi<na>śyati || jī-  
vitam tyajamānāya viyogo jñātibhir bhavet<sup>0</sup> | śīlavanta {khaṇḍe}  
rakṣamānāya bhaved buddhaiḥ samāgamah ||



ordination in the doctrine of the victor

———,  
———(?)<sup>a</sup> [2]

§3 dge slong dag<sup>1</sup> srog dang bral zhing shi ba ni sla'i<sup>2</sup> |  
tshul khrims nyams pa ni de lta ma yin no | de <sub>(6)</sub>ci'i phyir  
zhe na | srog dang bral ba ni tshe 'di nyid kyi skye ba zad  
par 'gyur gyi | tshul khrims nyams shing zhig pa ni skye ba  
'bum phrag brgya'i bar du rigs dang bral zhing bde ba  
spangs te | rnam par ltung ba nyams su myong bar 'gyur  
ro |

de'i<sup>3</sup> phyir ston pas tshul khrims <sub>(7)</sub>rab bsngags bshad |<sup>4</sup>  
tshul khrims ldan pas sangs rgyas 'byung dang phrad |<sup>5</sup>

(Q 132b5-7; S 5b4-6)

§3 <sub>(1104a20-22)</sub>如佛所說寧捨身命而趣無常，不得縱心犯其戒  
律。若人捨命只壞一生，若復破戒令百萬生沈淪惡道。

若人持戒當得見佛。

§3 It is better for you to give up life,  
better to be subjected to death,

<sup>1</sup> dge slong dag DS : om. Q

<sup>2</sup> sla'i DS : bla yi Q

<sup>3</sup> de'i S : de DQ

<sup>4</sup> [parallel to Ms v.3cd]

<sup>5</sup> [parallel to Ms. v.5cd]

<sup>a</sup> I do not understand the second half of the verse. The cause (or action) for the result is not clear. *Pada a*: perhaps *na pūjyante mokṣārthinā* (m.c.), “They are not honoured by the one who desires emancipation”, indirectly implies/presupposes ‘they do not obtain/meet with emancipation’ and thus are not honoured. Cf. T: “Those who are not in conformity with the goal of emancipation are surely deceived and miserable.” Or we might need to read *-ārthinā* as MIndic inst. sg. for *-ena* for *metri causa*, see BHSG §8.40; thus the *c pada*: “... and are not presented respectfully (see BHSD s.v. *pūjayati*) with the goal of emancipation”.

C reads differently: “The one(s) who desire(s) emancipation in Buddhist doctrine abandon(s) all the sins and suffering.”

§4<sup>α</sup>

<sup>a</sup>śīlam ābharaṇaṃ cāgraṃ śīlaṃ gandhānulepanam |  
<sup>b</sup>†prāmodyakāraṇaṃ<sup>1</sup> śīlaṃ śīlaṃ<sup>2</sup> śītodakaṃ jalam || [6]  
<sup>c</sup>śīlam eva praśamnāti<sup>3</sup> śīlaṃ lokasya cottamam |  
yatra ghorā viṣā nāgāḥ<sup>4</sup> śīlavān na<sup>5</sup> vihanyate || [7]  
śīlena rājate bhikṣuḥ śīlena labhate yaśaḥ |  
śīlena labhate saukhyaṃ śīlaṃ svargaparāyaṇam ||[8]

- <sup>a</sup> Cf. Saṅghabh(G) I 193,19: śīlam ābharaṇaṃ hy agryaṃ śīlam evānu-  
lepanam ||  
Tuṇḍilovāda(H) 185: śīlaṃ ābharaṇaṃ setthaṃ sīlābharaṇaṃ utta-  
maṃ.  
<sup>b</sup> Cf. the concept in BBh(W) 187,20-22: ... bodhisattvaśīlaskandhe śikṣa-  
māṇaḥ paṃcānuśamsāṃ pratilabhate. ... mahāprāmodyasthitaḥ  
kālaṃ karoti ...  
<sup>c</sup> Cf. J i.371,11-2:  
śīlaṃ kir'eva kalyāṇaṃ, śīlaṃ loke anuttaraṃ,  
passa: ghoraviso nāgo sīlavā ti na haññatī ti || ... (See also the com-  
mentary following this.)

- <sup>1</sup> pr<āmo>dyakāraṇaṃ *em.* [m.c.; 戒為歡喜勝因 C; cf. tshul khrims  
ldan pa dga' ba kun gyi gnas T; BBh(W)] : pratyātmavedyakaraṇaṃ  
Ms.  
<sup>2</sup> śīla<ṃ> *em.* : śīla Ms.  
<sup>3</sup> praśamnāti *em.* [m.c.] : praśamate santi Ms.  
<sup>4</sup> <nāgāḥ> *em.* [m.c.; cf. klu chen T; 龍蛇 C; see also J] : rā mā Ms. [rā/  
nā, mā/sā/gā mistaken]  
<sup>5</sup> <na> *em.* [m.c.; gnod med T; 不能侵 C; J] : *om.* Ms. [double nn- easily  
mistaken as n- in this Ms.]

- <sup>α</sup> śīlam ābharaṇaṃ cāgraṃ <sup>(20a3)</sup>śīlaṃ gandhānulepanaṃ | praty-  
ātma<sup>o</sup>vedyakaraṇaṃ śīlaṃ śīla śītodakaṃ ja<sup>o</sup>lam || śīlam eva  
praśamate santi <sup>(4)</sup>śīlaṃ lokasya cottamaṃ | yatra gho<sup>o</sup>rā viṣā rā  
mā śīlavān<sup>o</sup> vihanyate || <sup>o</sup> śīlena rājate bhikṣuḥ śīlena <sup>(5)</sup>labhate  
yaśaḥ | śīlena labhate <sup>o</sup> saukhyaṃ śīlaṃ svargaparāyaṇaṃ ||

than that your moral conduct should be abandoned.  
Thus extolled the Buddhas.<sup>a</sup> [3]

He who abandons life  
destroys one life span,  
while he who abandons moral conduct  
destroys ten million lives.<sup>b</sup> [4]

He who abandons life  
would separate from his kinsmen.<sup>c</sup>  
But he who keeps his morality  
would meet with the Buddhas. [5]

- §4** tshul khrims ldan pa rgyan rnams kun gyi mchog |  
tshul khrims 'byor ba dri dang byug pa yin |  
tshul khrims ldan pa dga' ba kun gyi gnas |  
tshul khrims ldan pa gdung <sup>(127b)</sup>ba sel ba'i chu | [6]  
tshul khrims ldan pa 'jig rten kun gyis bstod |  
tshul khrims dag gis 'gro ba dam pa mnos |  
ji ltar sbrul gdug klu chen nag po yang |  
tshul khrims can la gnod med gzhan ci smos | [7]  
tshul khrims ldan pa'i dge slong 'od dang ldan ||  
tshul <sup>(127b2)</sup>khrims ldan pa grags 'gyur bde ba 'thob<sup>1</sup> |  
<sup>2</sup>tshul khrims ldan pa mtho ris 'gro ba'i rgyu |  
<sup>3</sup>tshul khrims bsrungs pas mya ngan 'da' thob 'byur |  
[8] (Q 132b7-133a2; S 5b7-6a2)

<sup>1</sup> 'thob S : thob DQ

<sup>2</sup> tshul khrims ldan pa mtho ris 'gro ba'i rgyu DQ : om. S

<sup>3</sup> tshul khrims bsrungs pas mya ngan 'da' thob 'byur D : om. QS

<sup>a</sup> C has the same meaning as Ms but in prose. T is in prose and reads: "Monks! It is easy to give up life; to abandon moral conduct is not so. Why is this?"

<sup>b</sup> C reads 'millions of lives' and adds: "and will be born in lower realms" (沈淪惡道). T (in prose) adds: "without happiness" (*bde ba spangs*).

<sup>c</sup> Omitted in C; T reads: "Therefore the Teacher praised moral conduct".



§4 (1104a23-26) 戒為最上莊嚴，戒為最上妙香。  
 戒為歡<sup>α</sup>喜勝因，戒體清淨如清冷水，能除熱惱。  
 戒法最大世間呪法，龍蛇之毒而不能侵，  
 持戒得名聞，持戒獲安樂，如是命終時，復得生天  
 上。

§4 Moral conduct is the finest adornment;  
 moral conduct is [like] the application of perfume.  
 Moral conduct is *the cause of joy*;<sup>a</sup>  
 moral conduct is [like] cool fluid water<sup>b</sup>. [6]  
 It is moral conduct that pacifies;<sup>c</sup>  
 moral conduct is the highest of the world.<sup>d</sup>  
 A man of moral conduct is not at all vulnerable  
 [even] where vehement venomous snakes exist. [7]  
 A monk shines through moral conduct;<sup>e</sup>  
 he gains fame because of moral conduct.  
 He gains welfare owing to moral conduct.<sup>f</sup>  
 Moral conduct has the heavens as its destination.<sup>g</sup>

<sup>α</sup> 歡 FKrSY : 勸 M

<sup>a</sup> Ms: *pratyātmavedyākaraṇaṃ śīlaṃ*, this reading is impossible due to the metre. Besides, the concept, *pratyātmavedya*, is not compatible with the other three *padas* either. On the other hand, C agrees mostly with Tib., therefore they are adopted here.

<sup>b</sup> Tib reads: "... is [like] water which quenches affliction". C: "Pure moral conduct is like cool water which quenches affliction".

<sup>c</sup> Tib reads: "The one endowed with moral conduct is praised by the whole world".

C: "(moral conduct) can pacify mental anguish (熱惱, \**paridāha*, *saṃtapta*, *daurmanasyāyāsa*, etc. BCSD)

<sup>d</sup> T: "Moral conducts attain the best destiny".

For v.7ab together, C reads: "Moral precept is the highest *vidyā* (/ *mantra*) in the world [(v.7cd:) which vehement venomous snakes can not harm]."

<sup>e</sup> Omitted in C.

<sup>f</sup> In Tib, b and c *padas* are combined into one *pada* (b *pada*).

<sup>g</sup> After this D adds: "He who has kept his moral precept obtains nir-

§5<sup>a</sup> yathā netravihīnasya<sup>1</sup> nāsti rūpanidarśanam |  
 evaṃ śīlavihīnasya nāsti satyanidarśanam || [9]  
 yathā caraṇahīnasya<sup>2</sup> gamanaṃ<sup>3</sup> nopalabhyate |<sup>a</sup>  
 evaṃ śīlavihīnasya<sup>4</sup> nirvāṇaṃ<sup>5</sup> nopalabhyate || [10]  
 yathā bhadraghaṭaṃ sāraṃ<sup>6</sup> †sarvaratnānām ākaram |  
 evaṃ<sup>7</sup> surakṣitaṃ śīlaṃ †sarvadharmāṇām ākaram ||<sup>b</sup> [11]  
 yathā bhadraghaṭaṃ bhagnaṃ sadratnaṃ<sup>8</sup> parihīyate<sup>9</sup> |  
 evaṃ te<sup>10</sup> khaṇḍitaṃ śīlaṃ saddharmaḥ<sup>11</sup> parihīyate<sup>12</sup> ||<sup>c</sup>

<sup>a</sup> Cf. DvāvA 185.1-2: athāpareṇa samayenāsyāṃ nagaryāṃ anyatamaḥ puruṣaḥ karacaraṇavihīnaḥ kuṣṭhaśarīraḥ kutrāpi gamanam asamarthaḥ |

<sup>b</sup> Cf. Mahābharata 1.19.5ab (19.17; 13.26.57cd): ākaraṃ sarvaratnānām ālayaṃ varuṇasya ca. 2.46.22ab: himavatsāgarānūpāḥ sarvaratnākarās tathā. 1.94.6ab: vartamānaṃ hi dharme sve sarvadharmavidāṃ varam.

<sup>c</sup> Cf. Dhp(H&N) v.364cd (p.103):  
 dhammaṃ anussaraṃ bhikkhu

<sup>1</sup> °vih{i}īnasya Ms.

<sup>2</sup> °hīnasya *em.* [m.c.] : °vih{i}īnasya Ms.

<sup>3</sup> <gamaṇaṃ> *em.* [m.c.; cf. DvāvA] : mārgga Ms.

<sup>4</sup> śīla<vihīna>sya *em.* [m.c.] : śīlasya Ms.

<sup>5</sup> nirvāṇaṃ *em.* : nirvāṇan Ms.

<sup>6</sup> sāraṃ *em.* [堅固 C; opposite to bhagnaṃ below v.12a] : śāraṃ Ms.

<sup>7</sup> evaṃ *em.* [m.c.] : evaṃ te Ms.

<sup>8</sup> sa<d>ratna<ṃ> *em.* [m.c., cf. sad-dharmaḥ below] : sarvaratnā Ms.

<sup>9</sup> parihīyate *em.* [m.c.] : parihīyante Ms.

<sup>10</sup> <te> Ms.

<sup>11</sup> sa<d>dharmaḥ *em.* : sadharmaḥ Ms.

<sup>12</sup> parihīyate *em.* [m.c.; cf. Dhp(H&N)] : parihīyante Ms.

<sup>a</sup> yathā © netravih{i}īnasya nāsti rūpani<sup>(20a6)</sup>darśanaṃ evaṃ śīlavihīnasya nā©sti satyanidarśanaṃ || yathā caraṇavih{i}īnasya mārgga nopalabhyate | e<sub>(7)</sub>vaṃ śīlasya nirvāṇan nopalabhyate || yathā bhadraghaṭaṃ sāraṃ sarvaratnānām ākaraṃ | evaṃ te surakṣitaṃ śīlaṃ sarvadharmāṇām ākaraṃ || yathā <sup>(8)</sup>bhadraghaṭaṃ bhagnaṃ sarvaratnā parihīyante | evaṃ <te> khaṇḍitaṃ śīlaṃ sadharmaḥ parihīyante ||

[8]

- §5 ji ltar mig med gzugs mthong mi rung ltar |  
 de bzhin tshul khrims med na chos mi mthong | [9]  
 ji ltar rkang med lam 'jug<sup>1</sup> ga<sup>(127b3)</sup> la nus |  
 de bzhin tshul khrims med na thar mi 'gyur | [10]  
 ji ltar bum pa bzang po rin chen snod |  
 de bzhin tshul khrims chos rnam skyed pa'i gzhi |  
 [11]  
 ji ltar bum chag rin chen snod mi rung |  
 de bzhin tshul khrims ral bas chos kun gtugs | [12] <sup>(a)</sup>

133a2-3; S 6a2-4)

- §5 <sup>(1104b3-8)</sup> 佛言：苾芻，若犯律儀，譬如盲人不見眾色，亦如無足不能行道，遠離涅槃不到彼岸。若持戒人成就一切法寶，譬如賢瓶圓滿堅固，能盛一切珍寶，如是破損珍寶散失，若破律儀，則捨一切善法。

- §5 <sup>a</sup>Just as a man lacking eyes does not see form,  
 so the one deficient in moral conduct does not see  
 the truth.<sup>b</sup> [9]  
 Like a man lacking legs cannot get moving,  
 so the one deficient in moral conduct does not reach  
 nirvāṇa. [10]  
 Like a solid<sup>c</sup> vase of fortune is a mine for all treasure,<sup>d</sup>

<sup>1</sup> 'jug DQ: 'dzug S

vāṇa." Q omits this *pada* and has only three *padas* in this verse.

<sup>a</sup> C adds: "The Buddha said: Monks!"

<sup>b</sup> T: *chos, dharma*, cf. v.11d below. For *satyanidarśana*, C: "(he) does not reach the other shore."

For the four verses vv.9-12, C does not translate in the same sequence as Ms, but mostly gives the same meaning.

<sup>c</sup> Tib omits.

<sup>d</sup> Ms. *sarvaratnānām/-dharmānām ākaram* — the metre is corrupted as

[12]

§6<sup>a</sup>

pūrvam śīlam vināsayitvā<sup>1</sup> paścān nirvāṇam<sup>2</sup> kāṅkṣasi<sup>3</sup> |

<sup>a</sup>kārṇanāsādim<sup>4</sup> chittveha<sup>5</sup> ādarśaḥ kiṃ kariṣyati | [13]

<sup>b</sup>bahu śrūyati<sup>6</sup> śrotreṇa<sup>7</sup> bahu paśyati cakṣuṣā |

ye śrutvā pratipadyante narās te svargagāmināḥ || [14]

saddhammā na parihāyati.

Samādh(V) 83,21: ātmā ca tyakto na ca śīla khaṇḍitam |

<sup>a</sup> Cf. Aśoka 10,4-5: yāvat tair vāsavadattā hastapāḍau karṇanāse ca chittvā śmaśāne choritā |

<sup>b</sup> Cf. Pāli Th p.52, v.500ab: sabbaṃ suṇāti sotena, sabbaṃ passati cakkhunā. This also occurs in Dhammanīti and Mahārahanīti, see Bechert & Braun 1981, p.6, v.49; p.103, v.60.

UV I 22.17ab gives two versions side by side:

bahu śṛṇoti śrotreṇa, bahū paśyati cakṣuṣā / śrotreṇa śrūyate bahu, dṛśyate bahu cakṣuṣā.

<sup>1</sup> [The meter requires -ayi- as one long vowel in vināsayitvā < vināsetvā to scan, MIndic.]

<sup>2</sup> [The meter here must be short in order to scan, cf. BHSG §2.72; or cf. Aśoka]

<sup>3</sup> kāṅkṣasi em. [m.c.] : ākāṅkṣasi Ms.

<sup>4</sup> °nāsādi<ṃ> em. : °nāsādi Ms. [The metre requires the syllable -di<ṃ> to be short to scan, cf. BHSG §2.72]

<sup>5</sup> chittv<e>ha em. : cittva ha Ms. [For the metre, -ha cannot have samdhi with the following vowel, MIndic.]

<sup>6</sup> [MIndic; Skt. śrūyate; m.c. cf. BHSG §3.47. The active form śṛṇoti was not used here possibly owing to the inadmissible metre: × ~ ~]

<sup>7</sup> [The metre requires the first double consonant in śrotena to be scanned as a single consonant as MIA in Th 'sotena'. See further BHSG §2.84 'Reduction of double to single consonants.']

<sup>a</sup> pūrvam śīlam vināsayitvā paścān nirvāṇam ākāṅkṣasi<sup>(20b)</sup> karṇanāśādi cittva ha ādarśaḥ kiṃ kariṣyati || bahu śrūyati śrotreṇa bahu paśyati cakṣuṣā ye śrutvā pratipadyante narās te svarggagāmināḥ | na hi<sup>(2)</sup> śrutvena vaikalyam prabhūtam labhate śrutam ye śrutvā pratipadyante te narā svarggagāmināḥ ||



so the well-kept<sup>a</sup> moral precept<sup>b</sup> is a mine of all righteousness<sup>c</sup>. [11]

Like the genuine gem is lost when the vase of fortune is broken,  
so the true dharma is lost when your<sup>d</sup> moral conduct is abandoned. [12]

**§6** dang po tshul khrims med par gyur pa <sup>(127b4)</sup>des |  
phyi nas mya ngan 'das pa thob snyam 'am<sup>1</sup> |  
sna dang rna<sup>2</sup> rdum la sogs gang yin pa |  
de la me long dag ni dgos mi 'gyur | [13]  
rna bas ma thos mig sngar ma mthong bzhin |  
bstan srung<sup>3</sup> mi de mtho ris 'gro bar 'gyur |  
thos mang thos ldan thos srung<sup>4</sup> mtho ris nyid<sup>5</sup> ||  
[14/15] (Q 133a3-5; S 6a4-6)

<sup>1</sup> 'am DQ : mam S

<sup>2</sup> rna DS : rna ba Q

<sup>3</sup> srung DQ : bsrung S

<sup>4</sup> srung DQ : bsrung S

<sup>5</sup> nyid DS : zhing Q

*b/d padas* in standard Skt. Cf. the expression *ākaraṃ sarvaratnānām* which occurs several times as a *pada* in the Mahābharata f.p. There exist also several similar but variant expressions found at *b/d padas* in the Mahābharata, like *sarvaratnākarās tathā*. This scan and is similar to Ms, but *tathā* is not supported by Tib. The author(s) of Ms utilised this common expression and put it into the *b/d padas*. Either a scribal error occurred, or MIA licenses the gen. pl. -ām to be scanned as short -a, cf. BHSG §10.200: "...but only in verses m.c., -a may replace the final -ām."

<sup>a</sup> Tib omits *surakṣitam*.

<sup>b</sup> A similar analogy between *śīla* and *bhadrakṣaṭa* and certain others can also be found at KalMaṇḍ 201-2: ... *śīlaṃ ... yaśasām vījaṃ sukhasyākarāḥ śīlaṃ tīrtham ihāryadharmasarasāḥ śīlaṃ sukhaṃ śreyasām icched bhadrakṣaṭopamasya khalu kaḥ śīlasya tasya kṣayam iti*.

<sup>c</sup> Tib: *chos kun*, "all dharmas".

<sup>d</sup> *te*, 2nd. sg. See further v.13b also addresses the 2nd sg., though in §1 the Buddha spoke to the monks.

na hi śrotreṇa<sup>1</sup> vaikalyaṃ<sup>a</sup> prabhūtaṃ labhate śrutam |  
 ye śrutvā pratipadyante te narāḥ<sup>2</sup> svargagāmiṇaḥ || [15]  
 §7<sup>a</sup> b kutaḥ strīṣu viśvāsaḥ<sup>3</sup> kuto rājakule priyaḥ |  
 kutaḥ pheṇopame<sup>4</sup> sāraṃ kuto bhogeṣu nityatā || [16]  
 nāsti strīṣu viśvāso<sup>5</sup> nāsti rājakule priyaḥ |  
 nāsti pheṇopame sāraṃ nāsti bhogeṣu nityatā || [17]  
 yathā nadī tathā bhogo yathā nāvā tathā gṛhaṃ |  
 yathā puṣpaṃ tathā rūpaṃ jīvitam<sup>6</sup> pheṇasaṃnibham<sup>7</sup> ||

<sup>a</sup> Cf. the expression in ŚrBh(S) 6,3-5: ... śrotṛāvaikyādikena ... | idaṃ uc-  
 yate indriyā vaikalyaṃ |

<sup>b</sup> Cf. Mahābharata 5.37.53:  
 strīṣu rājasu sarpeṣu svādhyāye śatruseviṣu |  
 bhoge cāyuṣi viśvāsaṃ kaḥ prājñāḥ kartum arhati ||  
 Cf. Mahārahanīti quoted in DhNī(Br) §242 (p.145) (Bechert & Braun  
 1981: p.113, §205; p.21, §242)  
 nakhināṃ ca nadīnāṃ ca śṛṅgiṇāṃ sastradhāriṇāṃ  
 viśvāso nopagantavyaḥ strīṣu rājakuleṣu ca  
 also its parallel in Dhammanīti, *ibid.*:  
 itthīnaṃ dujjanānaṃ ca viśvāso nopapajjate  
 viṣe siṅgimhi nadiyaṃ roge rājakulamhi ca

<sup>1</sup> śrotreṇa *em.* : śrutvena Ms. [‘śrutvena’ might be influenced by ‘śru-  
 tvā’ in c pada below]

<sup>2</sup> narā<ḥ> *em.* : narā Ms.

<sup>3</sup> [one syllable short in this pada; likely from the Prakrit form of ‘strī’:  
 itthi ]

<sup>4</sup> °opa{ma}me Ms.

<sup>5</sup> [one syllable short in this pada; same as above, ‘strī’ likely from Prakrit  
 ‘itthi’]

<sup>6</sup> pheṇa° *em.* : pheṇa° Ms.

<sup>7</sup> °sa<ṃ>nibham *em.* : °sanibham Ms.

<sup>a</sup> kutaḥ strīṣu viśvāsaḥ kuto rājakule priyaḥ kutaḥ phe<sub>(20b3)</sub>ṇopa-  
 {ma}me sāraṃ kuto bhogeṣu © nityatā || nāsti strīṣu viśvāso nāsti  
 © rājakule priyaḥ | nāsti pheṇopa<sub>(4)</sub>me sāraṃ nāsti bhogeṣu nitya-  
 ©tā || yathā nadī tathā bhogo yathā nā©vā tathā gṛhaṃ | yathā  
 puṣpaṃ tathā rū<sub>(5)</sub>paṃ jīvitam phenasanibham ||\*x|| ©

**§6** <sup>(1104b2-3)</sup> 先曾犯戒，而後心欲求涅槃<sup>a</sup>，如去眼耳對鏡照面，何所堪能。

**§6** After the ruin of moral conduct,  
later you desire nirvāṇa;  
[if] ear, nose and the like<sup>a</sup> are cut off,  
what will a mirror do? [13]  
One hears much with an ear,  
one sees much with an eye.<sup>b</sup>  
Those who practise after hearing  
go to heaven.<sup>c</sup> [14]  
For the detriment of the ear  
does not obtain profound hearing [learning].  
Those who practise after hearing  
go to heaven. [15]

**§7** <sup>(5)</sup> bud med bsten du ga la rung |  
rgyal po'i pho brang ga la dga' |  
lbu<sup>1</sup> ba snying po ga la yod |  
longs spyod rtag pa ga la yin | [16]  
bud med dag la rung ba med |  
rgyal srid dag la dga' ba med |  
lbu<sup>2</sup> ba dag la snying po med |  
longs spyod <sup>(6)</sup> dag la rtag pa med | [17]  
longs spyod dag ni 'bab chu bzhin |  
gru de ci 'dra khyim de 'dra |

<sup>1</sup> lbu Q : dbu DS

<sup>2</sup> lbu Q : dbu DS

<sup>a</sup> 盤 Kr : 槃 FMSY [but cf. §5. The use of the word is not consistent here.]

<sup>a</sup> C does not read -ādi.

<sup>b</sup> Tib: "Ears do not listen and eyes do not see". Tib seems to be corrupted.

<sup>c</sup> Verses nos.14 and 15 are omitted in C. Tib seems to combine verses no.14 and no.15 into one and has only three lines. It does not have v.14ab and v.15ab.

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[18]

me tog ci 'dra gzugs de bzhin|  
srog ni chu bur 'dra ba yin | [18] (Q 133a5-6; S 6a6-b1)

**§7** (1104b3-8) 佛言：苾芻，女人無信不可親近，王恩雖勝不可恃怙，水沫無實不可撮摩，富貴無常不可久住。色相如花須臾變異，壽如熟菓不可久停，如急流渡船，如朽屋暫住，寧食毒藥不得飲酒，寧入大火不得嗜慾<sup>a</sup>。

**§7** <sup>a</sup>How can one have confidence in women?<sup>b</sup>  
How can one be dear to a house of royalty?  
How can there be substance in what is like a bubble?  
How can there be eternity in enjoyment? [16]  
There is no confidence in women;  
there is none dear to a house of royalty.  
There is no substance in what is like a bubble;  
there is no eternity in enjoyment.<sup>c</sup> [17]  
<sup>d</sup>Like a [flowing] stream, such is enjoyment;  
like a boat, such is a house.  
Like a flower, so is the body;  
life is just like a bubble.<sup>e</sup> [18]

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<sup>a</sup> 慾 FKrSY : 欲 M

<sup>a</sup> C adds: "The Buddha said: Monks!"

<sup>b</sup> From a similar saying in the Mahābharata and Nīti literature (f.p.), the examples with women and royalty might derive from a common social concept.

There is a similar expression, cf. *Candrapradīpasūtra* quoted in SS 57: *bud med rnam la ma bsten par | sbrul gdug shin tu khro ba ltar* | (Cf. Taishō no.1635, (32)58a4-11)

<sup>c</sup> Omitted in C.

<sup>d</sup> For the concept of bubble (*phenopama*), form (*rūpa/kāya*) and flower (*puṣya/puṣpa*) in one verse, cf. UV 18,18-20 (p.246-7):  
*phenopamaṃ lokam (kāyaṃ in v.18) imaṃ viditvā |*  
*marīcidharmaṃ paribudhya caiva |*  
*chitveha mārasya tu puṣpakāṇi |*  
*tv adarśanaṃ mṛtyurājasya gacchet ||* [20]

<sup>e</sup> C reads: "Form is like a flower that changes every moment. Life is

§8<sup>a</sup> idam avocad bhagavān<sup>1</sup> āttamanāḥ<sup>2</sup>. te ca bhikṣavo  
bhāṣitam abhyanandann iti.

śīlasaṃyuktanāmasūtraṃ navamaṃ<sup>3</sup> samāptam.

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<sup>1</sup> bhagavān *em.* : bhagavāvān Ms.

<sup>2</sup> āttamanāḥ *em.* : āttamanās Ms.

<sup>3</sup> nava<ma>ṃ *em.* : navaḥ Ms.

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<sup>a</sup> idam avocad bhagavāvān āttamanās te ca<sup>©</sup> bhikṣavo bhāṣitam  
abhyanandann iti <sup>(20b6)</sup> ||××|| śīlasaṃyuktanāmasūtra<sup>©</sup>n navaḥ sam-  
āptam ||×××||

(Tibetan marginal note below line 8) <tshul khrims yang dag par ldan  
pa'i mdo ste dgu pa rdzogs so |>

**§8** bcom ldan 'das kyis de skad ces bka' stsal nas | dge  
slong de dag yid<sup>1</sup> rangs te<sup>2</sup> (7)| bcom ldan 'das kyis gsungs pa  
la mngon par bstod do ||

|| tshul khrims yang dag par ldan pa'i mdo rdzogs so<sup>3</sup> || (Q

133a6-7; S 6b1-2)

**§8** (1104b8-9) 佛說是經已，時彼苾芻及諸菩薩，皆大歡喜信受  
奉行。

佛說大乘戒經

**§8** Thus said the benevolent<sup>a</sup> Blessed One. Those  
monks<sup>b</sup> rejoiced in what the Blessed One said.

The ninth sūtra, called 'On moral conduct', is complete.

<sup>1</sup> yid Q : yi DS

<sup>2</sup> te QS : om. D

<sup>3</sup> so DS : s.ho Q

like ripened fruit that can not be kept long, like a boat crossing a  
fast flowing river, like a ruined house that will soon crumble. It is  
better to take poison than to drink alcohol. It is better to jump  
into a big fire than to give way to one's desires."

<sup>a</sup> For the closing sentences and *āttamana*, see Sūtra 15,§5 and Sūtra  
5,§14.

<sup>b</sup> C adds: "and Bodhisattvas".





## 10. Maṇḍalakānuśaṃsāsūtra

**Primary source**

Ms      Maṇḍalakānuśaṃsāsūtra, The tenth sūtra in this Potala Sanskrit manuscript collection, 20b6-21a8.

## **Critical Edition**

## 10. Maṇḍalakānuśaṃsāsūtra<sup>1</sup>

§1<sup>a</sup> evaṃ<sup>2</sup> mayā śrutam. ekasmin samaye bhagavān śrāvastyāṃ<sup>3</sup> viharati sma jetavane 'nāthaṇḍadasyārāme<sup>4</sup> mahatā bhikṣusaṃghena sārddham ardhatrāyodaśabhir bhikṣuśataiḥ<sup>5</sup>. tatra khalu bhagavān bhikṣūn<sup>6</sup> āmantrayate sma.

§2<sup>aβ</sup> pañceme<sup>7</sup> bhikṣavo 'nuśaṃsā<sup>8</sup> maṇḍalapradāne veditavyāḥ. katame pañca. yad uta svacittam<sup>9</sup> prasīdati; parasya cittam<sup>10</sup> prasīdati<sup>11</sup>; devatā āttamanaskā bhavanti;

<sup>a</sup> Cf. Kūṭāgārasūtra, Sūtra 2,§3: bhagavān āha — pañcānuśaṃsā ānanda *sammārajanapradāne*. katame pañca. yad utātmanaś cittam prasīdati; pareṣāṃ ca cittam prasīdati; devatāś cāttamanaso bhavanti; prāsādikasaṃvartanīyaṃ karma kṛtam bhavati upacitam; kāyasya bhedāt sugatau svargaloke deveṣūpapadyate.  
*See also Sūtra 2,§3, fn. for parallel references.*

<sup>1</sup> [Ms treats anuśaṃsā as f. noun, see BHSD s.v.]

<sup>2</sup> eva<ṃ> em. [cf. Sūtra 2,§1] : eva Ms.

<sup>3</sup> śrāvastyā<ṃ> em. : śrāva<s>tyā Ms.

<sup>4</sup> 'nātha<pi>ṇḍadasyā° em. [cf. Sūtra 2,§1] : 'nāthaṇḍadasyā° Ms.

<sup>5</sup> °śataiḥ em. : °śatais Ms.

<sup>6</sup> bhikṣūn em. [cf. bhikṣavo below] : bhikṣun Ms.

<sup>7</sup> pañceme em. : pañca ime Ms.

<sup>8</sup> 'nuśaṃsā em. : 'nusaṃsā Ms.

<sup>9</sup> svacit<t>a<ṃ> em. : svacita Ms.

<sup>10</sup> cit<t>a<ṃ> em. : cita Ms.

<sup>11</sup> prasīdati em. : prasādati Ms.

<sup>a</sup> eva mayā © śrutam ekasmin<sup>o</sup> samaye bhagavān<sup>o</sup> śrā<sup>(20b7)</sup>||xxx||va<s>-tyā viharati sma || jetavane 'nāthaṇḍadasyārāme x||xxx|| mahatā bhikṣusaṃghena sārddham arddhatrayodaśabhir bhikṣuśatais ta-  
(8)tra khalu bhagavān<sup>o</sup> bhikṣun āmantrayate sma |

<sup>β</sup> pañca ime bhikṣavo 'nusaṃsā maṇḍalapradāne veditavyāḥ | kata-  
me pañca | yad uta | svacita prasīdati (21a)parasya cita prasādati de-  
vatā āttamanaskā bhavaṃti | prasādikaś ca bhavati | prasādika-  
{śca}saṃvarttanīyaḥ ca karmmaṃ karoti | upacinati kā<sup>(2)</sup>yasya  
bhedāt<sup>o</sup> sugatau svargaloke{śu} deveṣūpapadyate ||

## 10. The discourse on the advantages of maṇḍala<sup>a</sup>

§1 Thus have I heard. At one time the Blessed One stayed at the Grove of Anāthapiṇḍada in the Jeta Wood in Śrāvastī, together with a great assembly of one thousand two hundred and fifty monks. The Blessed One then addressed the monks there —

§2 “Monks! These five advantages in giving a maṇḍala you should know. What are the five? They are that, one’s own heart gladdens; another’s heart gladdens; the gods become transported with joy; he becomes pleasant<sup>b</sup>, enacts and accumulates deed(s) conducive to pleasant (results); he is reborn after death in a happy condition in the celestial world among the gods .<sup>c</sup>

<sup>a</sup> In Lalou’s catalogue (Lalou 1953), no.314: *dkyil ’khor dbul ba’i phan yon bstan pa*; and no.315: *de’i che le’u byas pa*, she gave their Skt title as: *Maṇḍalapradānānuśaṃsa*; cf. §2 below: *anuśaṃsā maṇḍalapradāne* ... The title is similar to the sūtra here, but we have no means to be certain of this.

<sup>b</sup> *prāsādikaś ca bhavati*, cf. §3, *pada c*; this expression is not available in Sūtra 2,§3, but is available in other parallels.

<sup>c</sup> Cf. Cīvara(GM) 101,11-14 glosses: *tad atra vihāre saṃmārjanena dāna-patayo ’bhiprasannāḥ | devatā cāttamanasaḥ saṃvṛttāḥ | tenātra lābha-saṃpannāḥ | atas tasyānubhāvād ayaṃ lābhaḥ saṃpannaḥ | yam asau dadāti sa grahītavyo no tu vicārayitavya iti |*  
On the *devatā āttamanasaḥ* and *lābhaḥ saṃpannaḥ*, see Caturdhar-mikasūtra (Sūtra 12,§1, fn).

prāsādikaś<sup>1</sup> ca bhavati <sup>2</sup>prāsādikasaṃvartanīyaṃ ca karma<sup>3</sup> karoti upacinoti; kāyasya bhedāt sugatau svargaloke<sup>4</sup> deveṣūpapadyate.

§3<sup>a</sup> idam<sup>5</sup> avocad bhagavān. idam<sup>6</sup> uktvā sugato hy athāparam<sup>7</sup> etad uvāca śāstā.<sup>a</sup>

<sup>b</sup>cittaprasādaṃ labhate mahātmā

<sup>c</sup>tathā pareṣāṃ ca manaḥ prasādayet |

<sup>d</sup>prāsādiko<sup>8</sup> bhavati sa puṇyakarmā

<sup>e</sup>devāś ca hr̥ṣṭā muditā bhavanti |

<sup>f</sup>†na vyādhayas tasya<sup>9</sup> bhavanti dehe

<sup>g</sup>yo buddham uddiśya<sup>10</sup> karoti maṇḍalam || [1]

<sup>a</sup> Cf. *liché* in Sūtra 12,§5, Sūtra 3,§10: idam avocad bhagavān. idam uktvā sugato hy athāparam etad uvāca śāstā.

<sup>b</sup> Triṣṭubh (Indravajrā)

<sup>c</sup> Jagatī (Vaṃśasthā)

<sup>d</sup> Jagatī (Śruti)

<sup>e</sup> Triṣṭubh (Indravajrā)

<sup>f</sup> Triṣṭubh (Upeṇḍravajrā)

<sup>g</sup> Jagatī (Indravamśā)

<sup>1</sup> prāsādikaś *em.* : prasādikaś Ms.

<sup>2</sup> prāsādika° *em.* : prasādika{śca}° Ms.

<sup>3</sup> karma *em.* : karmmaṃ Ms.

<sup>4</sup> svarggaloke{ṣu} Ms.

<sup>5</sup> i<da>m *em.* : im Ms.

<sup>6</sup> i{mu}dam Ms.

<sup>7</sup> athāpar<am> *em.* : athāpar Ms.

<sup>8</sup> prāsādiko *em.* : prasādiko Ms.

<sup>9</sup> na vyādhayas tasya *em.* [m.c.; tentatively only] : vyādhayaś ca tasya na Ms.

<sup>10</sup> ud<d>iśya *em.* [cf. tathāgatam uddiśya ... maṇḍalakaṃ kurute Sūtra 2,§6 and §7] : udiśya Ms.

<sup>a</sup> im avocad bhagavān° i{mu}dam uktvā sugato hy athāpar etad uvāca śāstā cittapra<sup>(21a3)</sup>sādaṃ labhate mahātmā tathā pareṣāṃ ca manaḥ prasādayet° || prasādiko ° bhavati | sa puṇyakarmma de-vāś ca hr̥<sup>(4)</sup>ṣṭā muditā bhavanti | vyādhayaś ca ta°sya na bhavanti dehe | yo buddham udiśya ka°roti maṇḍalam ||

§3 Thus said the Blessed One. The Sugata having said so, then the teacher further said the following —

The mighty soul [i.e. oneself] gladdens in the heart.  
Likewise he would gladden the mind of the others.  
He, who has meritorious deeds, becomes pleasant.  
And the gods become pleased and joyful.  
He who makes a maṇḍala [offering] to the Buddha,  
does not have sicknesses in his body.<sup>a</sup> [1]

<sup>a</sup> The fifth advantage (*kāyasya bhedāt sugatau svargaloke deveṣūpapadyate*) in the prose (§2) and Sūtra 2,§3 is different from that in the verse here: good health through *maṇḍala* offering. Cf. Pāli Vin v.129,37-130,5 (Sūtra 2,§3, fn) gives two lists.

The verse(s) often rephrases the content in the prose. Here it might be the case that the prose and the verse came from different sources and this author(s) lists them together without feeling the necessity to 'correct' them. This might suggest that, in the eyes of the author(s)/collector(s), prose and verse could present two streams of sources side by side.

After v.1, the meter has changed to *Śārdūlavikrīḍita* and *Mālinī*.





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**§4**     <sup>a</sup>Giving is cowdung and water, Moral conduct is sweeping,  
forbearance is removing tiny ants, striving vigour  
is carrying through the rite,  
meditation is single-mindedness at that moment,  
understanding is (drawing) blazingly clear lines.  
By offering a maṇḍala to the sage, he obtains the  
six perfections. [2]

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<sup>a</sup> This translation has considered Gellner 1991: 173 but has made changes.

§5<sup>aa</sup> <sup>b</sup>bhavati kanakavarṇaḥ<sup>1</sup> sarvarogair vimuktaḥ  
 suramanujaviśiṣṭaś candravad dīptakāntiḥ |  
 dhanakanakasamṛddho<sup>2</sup> jāyate rājavaṃśe<sup>3</sup>  
 sugatavaragrhe 'smin kāyakarmāṇi kṛtvā || [3]

<sup>a</sup> Mālinī metre.

<sup>b</sup> Cf. SRKK(H): v.65 (p.[28]) (XI. Maṇḍalakathā) (SRKK(Z): 104) —  
 bhavati kanakavarṇaḥ sarvarogair vimuktaḥ  
 suramanujaviśiṣṭaś candravad dīptakāntiḥ |  
 dhanakanakasamṛddho jāyate rājavaṃśe  
 sugatavaragrhe 'smin maṇḍalaṃ yaḥ karoti ||65||  
 Cf. Guru Maṇḍala (*here quoted from* Gellner 1991: 173):  
 bhavati kanakavarṇaḥ sarvarogair vimuktaḥ  
 suramanujaviśiṣṭaś candravad dīptakāntiḥ  
 dhanakanakasamṛddho jāyate rājavaṃśe  
 sugatavaragrhe 'smin maṇḍalaṃ yaḥ karoti. (cf. Gellner *fn.30* (p.  
 191): “KSc, AV and G2 read *kāryakarmāṇi kṛtvā* for *maṇḍalaṃ yaḥ ka-*  
*roti ...*”)  
 Cf. Dvāva (XI. Maṇḍalakathā) 111,1-9 (*also* 122,3-6):  
 atha khalu maitreyo bodhisattvo ... bhagavantam punar evam āha  
 ||  
 bhagavañ śrotum icchāmi, maṇḍalaṃ sugatasya ca |  
 kriyate yena pūjārtham, phalaṃ teṣāṃ kathaṃ vibho ||1||  
 bhagavān āha ||  
 bhavati kanakavarṇaḥ sarvarogair vimuktaḥ  
 suramanujaviśiṣṭaś candravad dīptakāntiḥ |  
 dhanakanakasamṛddho jāyate rājavaṃśe  
 sugatavaragrhe 'smin maṇḍalaṃ yaḥ karoti ||2||

<sup>1</sup> °varṇṇaḥ Ms.

<sup>2</sup> dha{. ..}naḥk{.}anaka° Ms.

<sup>3</sup> °vaṃśe *em.* : °vaṃśe Ms.

<sup>a</sup> bhavati <sub>(21a7)</sub>kalakavarṇṇaḥ sarvarogair vimuktaḥ | suramanujavi-  
 śiṣṭaś candravad dīptakāntiḥ | dha{. ..}naḥk{.}anakasamṛddho jā-  
 yate rājavaṃśe | sugatavaragrhe 'smin<sup>o</sup> kā<sub>(8)</sub>yakarmmāṇi kṛtvā ||

- §5     <sup>a</sup>He will be golden in colour, free of all disease,  
          distinguished among gods and men, with splendour  
          shining like the moon,  
          rich in land and gold, born in a regal family,  
          after having performed the physical actions<sup>b</sup> in  
          this special abode of the Sugata. [3]

<sup>a</sup> This translation has considered Gellner (1991: 174) but has made changes.

<sup>b</sup> SRKK f.p. reads: “(d *pada*:) He who makes a *maṇḍala* in this special abode of the Sugata, (a *pada*) will be golden in colour ...”.

Contrary to expectation, despite its title this *sūtra* does not contain the text which specifically refers to a *maṇḍala* in the verse, while the other texts do. It is also interesting that (*tri*)*maṇḍala* is found referring to the three actions: body (*kāya*), speech (*vācā*) and mind (*manas*). So their replacement of one way or another (*maṇḍalaṃ* vs. *kāyakarmāṇi*) might originate in their relatedness in the mind of the author(s), e.g.: SHT III 945 V 3-4 (p.206): *katham bodhisattvas tṛmaṇḍalapariśuddho bhava(ti |) [i](ha bo)[dhisa](tvaḥ) [kā]yena pariśuddho bhavati | vācā manasā pariśuddho bhava[ti]*. This passage is about killing (*prāṇātīpāta*) etc. moral conduct, see the comment before the text (ibid.). Also PārSa(S) 354 (*Śīlapāramitāsa-māsaḥ*):

*citte viśuddhe ca tadāśrayāṇi  
 vākkāyakarmāṇi śucībhavanti |  
 nabhastale kālaguṇābhirāme  
 tārāgaṇānām iva maṇḍalāni ||34||*

Many verses in this collection use the gerund/present to express cause and result, e.g. *Sūtra 6 (Prasenajitparipṛcchāsūtra)* v.11, 16, 26 etc. It might be the case that the context here makes it clear enough what *kāyakarmāṇi* refers to and could thus be the original reading? The others replace this part with *maṇḍalaṃ* to make the context clearer. Of course, a relative pronoun suffices to express the cause/result too. It is impossible to prove one way or another. But the connection between the two expressions mentioned above is certainly interesting.

**§6<sup>α</sup>** idam avocad bhagavān āttamanāḥ<sup>1</sup>. te ca bhikṣavo  
bhagavato bhāṣitam abhyanandann iti.  
Maṇḍalakānuśaṃsāsūtraṃ<sup>2</sup> daśamaṃ<sup>3</sup> samāptam.

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<sup>1</sup> āttamanāḥ *em.* : āttamanās Ms.

<sup>2</sup> °ānuśaṃsā° *em.* : °ānusamsā° Ms.

<sup>3</sup> daśamaṃ *em.* : daśamaḥ Ms.

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<sup>α</sup> idam avocad bhagavān āttamanās te ca bhikṣavo bhagavato bhā-  
ṣitam abhyanandann iti ||\*|| maṇḍalakānuśaṃsāsūtraṃ daśamaḥ  
samāptam ||

(Tibetan marginal note under 21a line 8): <ma ṇḍa la gyi phan yon gyi  
mdo ste bcu pa rdzogs so |>

**§6** Thus said the benevolent Blessed One.<sup>a</sup> The monks rejoiced in what the Blessed One said.

The tenth sūtra, On the Advantages of Maṇḍala, is complete.

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<sup>a</sup> *Āttamanāḥ*. The position of ‘ca’ makes the word ‘*āttamanāḥ*’ (Skt. nom. sg.) can only agree with ‘*bhagavān*’. This reading is described as the first in Kajiyama’s list; for details see Sūtra 15,§5; Sūtra 5,14. ‘Benevolent’ see CPD s.v.



## **11. Dīrghanakhapariṣcchāsūtra**

### Primary Sources

- C Chinese translation by Yijing (義淨): 長爪梵志  
請問經. Taishō vol.14, no.584.
- D *Dīrghanakḥaparivṛājaka-paripṛcchānāmasūtra*.  
Tibetan Derge edition. *Kun tu rgyu pa sen rings  
kyis shus pa shes bya ba'i mdo*. D 342, vol.74, a,  
298b1-300a4.
- Ms *Dīrghanakḥaparipṛcchāsūtra*. The eleventh sū-  
tra in this Potala Sanskrit manuscript collec-  
tion, 21a8-24b5.
- Q *Āryadīrghanakḥaparivṛājaka-paripṛcchānāma-  
sūtra*. Tibetan Peking edition. *'Phags pa kun tu  
rgyu (ba) sen rings kyis zhus pa zhes bya ba'i mdo*.  
Q 1009, vol.40, hu, 302b4-304a5.
- T (or Tib) All Tibetan translations (= D and Q)

### Chinese recension sigla (cf. LPra 122)

- F first Fuzhou edition 福州 = Taishō 宮
- Kr second Koryō 高麗藏
- M Jingshan zang 徑山藏 = Taishō 明
- S Sixi 思溪 = Taishō 宋
- Y Puning zang 普寧藏 = Taishō 元



## **Critical Edition**

## 11. Dīrghanakhaparipṛcchāsūtra

§1<sup>α</sup> evaṃ mayā śrutam. ekasmin samaye bhagavān rājagrhe viharati sma veluvane<sup>1</sup> kalandakanivāse. tena khalu punaḥ samayena dīrghanakhaparivrājako nāma brāhmaṇo yena bhagavāṃs<sup>2</sup> tenopasaṃkrāntaḥ. upasaṃkramya bhagavataḥ purato daṇḍam avaṣṭabhya bhagavantam etad avocat.

<sup>1</sup> [BHS. cf. BHSD veṇuvana. Pāli veḷuvana, l/l exchangeable; Skt. veṇuvana. Here the Ms reading is reserved.]

<sup>2</sup> bhagavāṃs em. : bhagavān<sup>0</sup> Ms.

<sup>α</sup> (21b1) evaṃ mayā śrutam ekasmin<sup>0</sup> samaye bhagavān<sup>0</sup> rājagrhe viharati sma || veluvane kalandakanivāse | tena khalu punaḥ samayena dī(2)rghanakhaparivrājako nāma brāhmaṇo yena bhagavān<sup>0</sup> tenopasaṃkrāntaḥ | upasaṃkramya bhagavataḥ purato daṇḍam avaṣṭabhya (3)bhagavantam etad avocat<sup>0</sup> |

rgya gar skad du | dī rgha<sup>1</sup> na kha pa ri brā dza ka<sup>2</sup>  
 pa ri pr̥ cchā nā ma sū tra |  
 bod skad du | kun tu<sup>3</sup> rgyu<sup>4</sup> sen rings kyis<sup>5</sup> zhus pa  
 zhes bya ba'i mdo |  
 sangs rgyas dang | byang chub sems dpa' thams cad la  
 phyag 'tshal lo |

§1 'di skad <sup>(298b2)</sup>bdag gis thos pa'i dus gcig na | bcom ldan  
 'das rgyal po'i khab na | bya rgod kyi phung po'i ri la | dge  
 slong stong nyis brgya lnga bcu'i dge slong gi dge 'dun  
 chen po dang thams cig tu bzhugs so | de nas bcom ldan  
 'das 'khor bzhi po dag <sup>(a)</sup>la chos ston te | tshangs par spyod  
 pa | thog mar dge ba bar du dge ba | tha mar dge ba | don  
 bzang po | tshig 'bru bzang po | ma 'dres pa | yongs su  
 rdzogs pa | yongs su dag pa | yongs su byang ba | yang dag  
 par rab tu ston <sup>(a)</sup>to | de'i tshe kun tu rgyu sen rings bcom  
 ldan 'das ga la ba der song ste phyin nas | bcom ldan 'das  
 kyi spyan sngar | khar ba la o<sup>6</sup> tshugs bcas te cang mi smra  
 bar 'dug nas bltas te | bcom ldan 'das la 'di skad ces gsol to  
 | <sup>(Q 302b4-8)</sup>

### 長爪梵志請問經<sup>a</sup>

大唐<sup>a</sup>三藏法師義淨奉 制譯

§1 <sup>(968a8-10)</sup>如是我聞，一時薄伽梵在王舍城鷲峯山中，與大

- <sup>1</sup> dī rgha D : ā rya dī rgha Q
- <sup>2</sup> ka D : ga Q
- <sup>3</sup> kun tu D : 'phags pa kun tu Q
- <sup>4</sup> rgyu Q : rgyu ba D
- <sup>5</sup> kyis D : gyis Q
- <sup>6</sup> o Q : om D
- <sup>a</sup> 大唐 Kr : 唐 FMSY

<sup>a</sup> The Chinese title has *fan zhi* (梵志) in addition to *Dīrghanakha* (長爪) and *pariprcchā* (請問). The question whether *fan zhi* corresponds to *brahmacārin* (Lamotte, MPPU I 46 etc.) or *parivrājaka*, has been addressed in Goshima 2007.



苾芻眾千二百五十人俱，并餘苾芻、苾芻尼、近事男、近事女、國王、大臣、沙門婆羅門、外道之類、天龍藥叉人非人等，瞻仰而住。爾時世尊為說自證微妙之法，所謂初中後善、文義巧妙、純一圓滿清淨鮮白梵行之相。爾時有一長爪梵志來詣佛所策杖而立，問言<sup>a</sup>：

### The Inquiry of Dīrghanakha<sup>a</sup>

§1 Thus have I heard. At one time the Blessed One stayed at Rājagṛha in the Veluvana, the Kalandaka abode.<sup>b</sup> At that time a Brahmin, the ascetic wanderer Dīrghanakha by name,<sup>c</sup> approached the Blessed One. Having approached

<sup>a</sup> 言 Kr : 云 FMSY.

<sup>a</sup> After the title, C adds the dynasty and translator of the sūtra. T adds the expression “Homage to the Buddha and all the bodhi-sattvas”.

MPPU I 47, fn.1 mentions a Sogdian translation of this sūtra, edited by E. Benveniste (actually a facsimile). Details can be found: Benveniste 1940: 74-81.

<sup>b</sup> Both T and C read the place as: *gr̥dhrakūṭa* (*bya rgod kyi phung po'i ri*; 鷲峯山) rather than *veṇuvane kalandakanivāse*. For *kalandakanivāsa/nivāpa*, see Sūtra 13,§1 fn. (*Bhavasamkrāntisūtra*). After this, T and C add the audience and the stock expression about the teaching. 1) Audience — T: “together with a great company of one thousand two hundred and fifty monks”. C: “together with a company of one thousand two hundred and fifty great monks, and other monks, nuns (*bhikṣuṇī*), *upāsaka*, *upāsikā*, kings, *amātya*, *śramaṇa*, *brāhmaṇa*, *tīrthika*, *devanāgaya* *kṣamanuṣyāmanuṣya* and so forth. They paid their respects to him and stayed there. 2) Teaching — T and C: *\*tena bhagavān catasr̥bhyah paṣadbhyah dharmaṃ* (/ *tena bhagavān pratyātmasaddharmaṃ* 自證微妙之法 C) *deśayati sma, ādau kalyāṇaṃ madhye kalyāṇaṃ paryavasāne kalyāṇaṃ svārthaṃ suvyañjanaṃ kevalaṃ paripūrṇaṃ parisuddhaṃ paryavadātaṃ brahmacaryaṃ samprakāśayati sma*. Cf. Sūtra 13,§1 (*Bhavasamkrāntisūtra*).

<sup>c</sup> T and C do not have *nāma brāhmaṇo*.

1) ‘Dīrghanakha’ is not really his name, but a nickname. His real name is Koṣṭhila, also Mahākoṣṭhila, (Mahā-)Kauṣṭhila, Pāli Koṭṭhita, Koṭṭhika (see BHSD s.v. koṣṭhila), with his surname Agnivaīśyā-

§2<sup>a</sup> satyaṃ bho gautamaivaṃ<sup>1</sup> vadasi karmasvako<sup>2</sup> lokah karmadāyādaḥ karmayoniḥ karmabandhuḥ karma-  
pratisaraṇa iti.<sup>a</sup> bhagavān āha — evaṃ eva mahābrāhma-  
ṇa. evaṃ vadāmi karmasvako lokah karmadāyādaḥ kar-  
mayoniḥ karmabandhuḥ karma-pratiśaraṇa<sup>3</sup> iti. brāhmaṇa  
āha — yad<sup>4</sup> vadasi, (1)<sup>b</sup> kiṃ śramaṇena<sup>5</sup> gautamena pūrva-  
karma kṛtopacitaṃ<sup>6</sup> yena śramaṇo<sup>7</sup> gautamo vajrakāyaśa-  
rīrasamanvāgataḥ<sup>8</sup>? bhagavān āha — ahaṃ mahābrāhma-

<sup>a</sup> Cf. Pāli MN iii.203,4-5 (Cūḷakammavibhaṅgasutta): kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū kamma-  
paṭisaraṇā... *Similarly* AN iii.72; 186.

Cf. MVibh (27,649a17-20) also quotes Cūḷakammavibhaṅgasutta or its  
parallel texts, though it does not specify it: “As is said in the sūtra —  
‘The Blessed One told the Māṇava ...’” Here MVibh reads “the be-  
ings in the world”.

<sup>b</sup> Editorial numbering.

<sup>1</sup> gautamaivaṃ *em.* : gautama evaṃ Ms.

<sup>2</sup> karmmasva{kau}ko Ms.

<sup>3</sup> [written ‘pratisaraṇa’ above. Ms obviously uses these two spellings side-  
by-side. Here I leave it as in Ms.]

<sup>4</sup> ya{d ya}d{i}<sup>0</sup> Ms.

<sup>5</sup> śramaṇena *em.* : śravaṇena Ms.

<sup>6</sup> °opaci{tena}taṃ Ms.

<sup>7</sup> śra{va}maṇo Ms.

<sup>8</sup> °śa{ri}rīra° Ms.

<sup>a</sup> satyaṃ ◎ bho gautama evaṃ vadasi karmmasva{kau}ko ◎ lokah  
| karmmadāyādaḥ | ka<sub>(21b4)</sub>rmmayoniḥ | karmmabandhuḥ | karma-  
◎pratisaraṇa iti || bhagavān āha || ◎ evaṃ eva mahābrāhmaṇa  
evaṃ vadā<sub>(5)</sub>mi | karmmasvako lokah | ka◎rmmadāyādaḥ | kar-  
mmayoniḥ | karmma◎bandhuḥ | karmmapratiśaraṇa iti <sub>(6)</sub>|| brāh-  
maṇa āha | ya{d ya}d{i}<sup>0</sup> vadasi kiṃ śravaṇena gautamena pūrva-  
karmma kṛtopaci{tena}taṃ | yena śra{va}maṇo gautamo vajrakā-  
yaśa{ri}<sub>(7)</sub>rīrasamanvāgataḥ || bhagavān āha || ahaṃ mahābrāhma-  
ṇa pūrvajanmopapattau {ca} prāṇātipātāṃ prāhāya prāṇātipātāt<sup>0</sup>  
prativi<sub>(22a)</sub>rataḥ | tasya karmmaṇa etat<sup>0</sup> phalaṃ ||

him, he leaned on a stick<sup>a</sup> in front of the Blessed One<sup>b</sup> and said this to him.

§2 kye <sup>(298b5)</sup>gau<sup>1</sup> ta ma 'jig rten ni las bdag gir bya ba | las kyi bgo skal la spyod pa | las kyi 'ching ba can | las brten par bya'o zhes de skad smras pa ni bden na | <1><sup>2</sup> dge sbyong gau<sup>3</sup> ta mas sngon las ci zhig byas shing bsags na | des<sup>4</sup> dge sbyong gau<sup>5</sup> ta ma rdo rje'i <sup>(6)</sup>lus dang ldan par gyur | bcom ldan 'das kyis bka' stsal pa | bram ze chen po 'di ni ngas tshe rabs snga ma'i skye bar srog gcod pa spangs pa'i las de'i 'bras bu yin no | <sup>(Q.392b8-303a1)</sup>

§2 <sup>(968a19-27)</sup>喬答摩！汝曾實作如是宣說：世由自業，業為能授，業為生處，業為親族，業為所依耶？佛告婆羅門：我作是說，世由自業，業為能授，業為生處，業為親族，業為所依。婆羅門曰<sup>a</sup>：[1] 若如是者，沙門喬答摩先作何業，令汝獲得金剛不壞堅固之身？佛告婆羅門：我於前生，遠離殺害

<sup>1</sup> gau Q : go'u D

<sup>2</sup> [Editorial addition. Because the overall sequence in T and C do not agree with Ms, here the numbering in T (likewise in C) corresponds to the textual sequence within T (or C) rather than in Ms.]

<sup>3</sup> gau Q : go'u D

<sup>4</sup> des D : om. Q

<sup>5</sup> gau Q : go'u D

<sup>a</sup> 曰 Kr : 問曰 FMSY

yana (BHSD s.v.; AvŚ(S) ii.187,10), Pāli Aggivessāna.

2) The Skt. source, Pravrajyāvastu, mentions how he got his nickname (see PravraV(VW) 79, folio 6r1) —

[ch](e)[t]syāmīti yāvan mayā lokā[y]atam udgrahītam bhavatīti | tasya dīrghadīrghāni nakhāni dīrghanakhaḥ parivrājako dīrghanakhaḥ parivrājaka iti saṃjñodapādi |

MVibh 509b21-28 mentions five explanations for his getting this nickname.

<sup>a</sup> This seems to be a stick-and-water-jar, cf. §8 mentions: *daṇḍaka-maṇḍalu bhūmau nikṣīpya*.

<sup>b</sup> After this T adds: 'he stood silent and watched' (\*tūṣṇīm sthitvā dṛ-ṣṭvā, *cang mi smra bar 'dug nas bltas te*).

ṇa pūrvajanmopapattau<sup>1</sup> prāṇātipātāṃ prahāya<sup>2</sup> prāṇātipātāt prativirataḥ. tasya karmaṇa etat phalam.<sup>a</sup>

§3<sup>a</sup> (2) brāhmaṇa āha — kiṃ śramaṇena<sup>3</sup> gautamena pūrvakarma kṛtopacitaṃ yena śramaṇo<sup>4</sup> gautamo dīrghāṅgulijālāvanaddhahastah? bhagavān āha — ahaṃ mahābrāhmaṇa<sup>5</sup> pūrvajanmopapattāv<sup>6</sup> adattādānaṃ prahāyā-

<sup>a</sup> Cf. DN.iii.149-150 (Lakkhaṇasuttanta): ... tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato ahoṣi, nihitadaṇḍo nihi-tasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī vihāsi, so tassa kammassa katattā upacitattā ussannattā vipullattā ... so tato cuto itthattaṃ āgato samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati, (3) āyatapaṇhī ca hoti, (4) dīghaṅgulī ca (15) brahmuḃjuggatto ca. [no.3, 4 and 15 of mahāpurusaḷakṣaṇāni according to Pāli Lak-khaṇasuttanta]

AAVi(A) 109, (8): prāṇātipātaviratya bṛhadṛjugātrātā | LV(V) 310,8-10: dīrgharātraṃ prāṇātipātoparatatvād dīrghāṅgulī-ty ucyate | dīrgharātraṃ prāṇātipātavairamaṇyaṃ parasattvasam-ādāyanatvād bahujanatrātety ucyate | dīrgharātraṃ prāṇātipāta-vairamaṇyaṃ guṇavarṇasaṃprakāśanatvān mṛdutaruṇahastapāda ity ucyate |

<sup>1</sup> °opapattau {ca} Ms.

<sup>2</sup> prahāya *em.* : prāhāya Ms.

<sup>3</sup> śramaṇena *em.* : śravaṇena Ms.

<sup>4</sup> śramaṇo *em.* : śravaṇo Ms.

<sup>5</sup> mahā° *em.* : mähā° Ms.

<sup>6</sup> °opapat<tāv> *em.* : °opapatau {ca} Ms.

<sup>a</sup> brāhmaṇa āha || kiṃ śravaṇena gautamena pūrvakarmma kṛtopa-citaṃ | yena śravaṇo gautamo dīrghāṅgu<sup>(22a2)</sup>lijālāvanaddhahastah || bhagavān āha || ahaṃ mähābrāhmaṇa pūrvajanmopapatau {ca} adattādānaṃ prāhāya adattādānāt° prativi<sup>(3)</sup>rataḥ tasya karmaṇa etat° phalaṃ | ◎ brāhmaṇa ā{ha}⟨ha⟩ || kiṃ śravaṇena gautame-◎na pūrvakarmmopacitaṃ | yena śrama<sup>(4)</sup>ṇo gautamaḥ paripūr-ṇendriya◎ḥ paripūrṇagātraḥ | bhagavān āha || ◎ ahaṃ mahā-brāhmaṇa pūrvajanmo<sup>(5)</sup>papattau krāmithācā{rāt°}raṃ ◎ prahāya kāmithācārāt° prativira◎taḥ | {tasya ka} tasya karmaṇa etat°<sup>(6)</sup>phalaṃ |



有情命根，由彼業力，今獲斯果。

**§2** Hey, Gautama! Is it true that you speak thus: “The world has deeds as its self, is heir of deeds, originates from deeds, is bound to deeds<sup>a</sup> and has deeds as a refuge?”<sup>b</sup> The Blessed One replied: “Exactly so, great Brahmin, I do speak thus: ‘The world has deeds as its self, is heir of deeds, originates from deeds, is bound to deeds and has deeds as a refuge.’” The Brahmin said: “When you say so, (1) what former deed has the śramaṇa<sup>c</sup> Gautama performed and amassed so that the śramaṇa Gautama has been endowed with a diamond-like body<sup>d</sup>?” The Blessed One replied<sup>e</sup>: “I have, great Brahmin, in former lives desisted<sup>f</sup> from taking lives and abstained from taking lives. This is the result of that deed.”<sup>g</sup>

**§3** <2> dge sbyong gau<sup>1</sup> ta mas sngon las ci zhig byas shing bsags na | des dge sbyong <sup>m</sup>gau<sup>2</sup> ta ma sor mo ring zhing sor mo'i bar dra bas 'brel par gyur | bcom ldan 'das kyis bka' stsal ba | bram ze chen po 'di ni ngas tshe rabs snga ma'i skye bar ma byin par len pa<sup>3</sup> spangs ba'i las de'i

<sup>1</sup> gau Q : go'u D

<sup>2</sup> gau *em.* : go Q : go'u D

<sup>3</sup> ma byin par len pa Q : len pa D

<sup>a</sup> T does not have *karmabandhuḥ*.

<sup>b</sup> T does not have this passage.

<sup>c</sup> Thirteen out of twenty occurrences throughout the Ms read *śravaṇena* ‘disciple, student’ rather than *śramaṇena* ‘ascetic, monk’. Of the other seven, it is clear that the scribe corrected *śravaṇo* to *śramaṇo* on one occasion (§2). I have no explanation for this. Both T and C translate the standard *śramaṇena*.

<sup>d</sup> *vajrakāyaśarīra*. Tib: *rdo rje'i lus*; C: “indestructible solid body like a diamond.”

<sup>e</sup> C: “The Blessed One replied to the Brahmin”.

<sup>f</sup> T and C do not have *prāṇātipātāṃ prahāya*.

<sup>g</sup> Cf. DN f.p. Nikāya texts already have the moral mechanism of connecting moral deeds (by abstention) with the best result of *Mahā-puruṣalakṣaṇāni*.

dattādānāt<sup>1</sup> prativirataḥ. tasya karmaṇa etat phalam.<sup>a</sup>

(3) brāhmaṇa āha<sup>2</sup> — kiṃ śramaṇena<sup>3</sup> gautamena pūrvakarma kṛtopacitaṃ<sup>4</sup> yena śramaṇo gautamaḥ paripūrṇendriyaḥ paripūrṇagātraḥ? bhagavān āha — ahaṃ mahābrāhmaṇa pūrvajanmopapattau kāmamithyācāraṃ<sup>5</sup> prahāya kāmamithyācārāt<sup>6</sup> prativirataḥ. tasya<sup>7</sup> karmaṇa etat phalam.

<sup>a</sup> Cf. AAVi(A) 109,(6): vadhyamokṣaṇād dīrghāṅgulitā | DN.iii.152,15-153,2: yam pi bhikkhave tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno catūhi saṃgahavatthūhi janaṃ saṃgahitā [B° saṅgāhako] ahosi — dānena peyyavācena [B° piyavācena] atthacariyāya samānattatāya, so tassa kammassa katattā upacittatā ... so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati, (5) mudutaluṇahatthapādo hoti (6) jālahatthapādo ca. [nos.5 and 6 lakṣaṇa according to DN. Lakkhaṇasuttanta]

<sup>1</sup> prahāyā° *em.* : prāhāya Ms.

<sup>2</sup> ā{ha}⟨ha⟩ Ms.

<sup>3</sup> śramaṇena *em.* : śravaṇena Ms.

<sup>4</sup> pūrvakarm<a kṛt>opacitaṃ *em.* : pūrvakarmmopacitaṃ Ms.

<sup>5</sup> kā<ma>mith<y>ācāraṃ *em.* : krāmīthācā{rāt<sup>0</sup>}raṃ Ms.

<sup>6</sup> kā<ma>mith<y>ācārāt *em.* : kāmīthācārāt<sup>0</sup> Ms.

<sup>7</sup> {tasya ka} tasya Ms.

'bras bu yin no | (Q 303a1-3)

<3> dge sbyong gau<sup>1</sup> ta mas sngon las ci zhig byas shing  
 (299a) bsags na | des dge sbyong gau<sup>2</sup> ta ma dbang po yongs su  
 tshang zhing lus rab tu rgyas par gyur | bcom ldan 'das  
 kyis bka' stsal pa | bram ze chen po 'di ni ngas tshe rabs  
 snga ma'i skye bar 'dod pa la log par g.yem pa (2) spangs pa'i  
 las de'i 'bras bu yin no | (Q 303a3-4)

**§3** (968a28-b4) [2] 沙門喬答摩先作何業，令汝獲得手指纖長網  
 縵為相？佛告婆羅門：我於前生，遠離偷盜他人財物，由彼  
 業力，今獲斯果。

[3] 沙門喬答摩先作何業，令汝獲得具足色力諸根圓滿？佛  
 告婆羅門：我於前生，遠離女人欲染之<sup>a</sup>事，由彼業力，今  
 獲斯果。

**§3** (2) The Brahmin said<sup>a</sup>: “What former deed has the  
 śramaṇa Gautama performed and amassed so that the śra-  
 maṇa Gautama has long fingers and webbed hands<sup>b</sup>?” The  
 Blessed One replied<sup>c</sup>: “Great Brahmin, I have in former  
 lives desisted from taking what is not given<sup>d</sup> and abstain-  
 ed from taking what is not given.<sup>e</sup> This is the result of that

<sup>1</sup> gau Q: go'u D

<sup>2</sup> gau Q: go'u D

<sup>a</sup> 染之 Kr: 邪行 FMSY

<sup>a</sup> T and C do not have *brāhmaṇa āha*, cf. §7.

<sup>b</sup> Some common expressions for this *lakṣaṇa* are: (*rājahaṃsavaj*) *jālā-  
vanaddhāṅgulipāṇipādātā*, “the webbed fingers and toes of hands  
and feet” cf. AAĀ(W) II 918,27-28; or *jālāvanaddhahastapādāḥ* (MVy  
§262). Here the feet (*pāda*) are not mentioned, possibly because of  
the connection with theft, something done by the hands. Cf. Dafa-  
TuoJ in the fn. below. For the meaning of *jāla-*, its interpretation  
and relationship with stature, technique etc., see Lamotte 1988  
(Eng) p.666-667; MPPU I 273, n.1.

<sup>c</sup> C: “The Blessed One replied to the Brahmin.”

<sup>d</sup> T and C do not have *prahāyādattādānāt*.

<sup>e</sup> Cf. DafaTuoJ (大法炬陀羅尼經), 673c20 ff., where the Buddha was

§4<sup>α</sup> (4) brāhmaṇa āha — kiṃ śramaṇena<sup>1</sup> gautamena pūrvakarma kṛtopacitaṃ yena śramaṇo<sup>2</sup> gautamas trīṇy āsanāny<sup>3</sup> upabhuṅkte 'śeṣāsanāni<sup>4</sup> pravarāsanāny<sup>5</sup> uttamāsanāni. bhagavān āha — ahaṃ mahābrāhmaṇa pūrvajanmopapattāv<sup>6</sup> uccaśayanamahāśayanam<sup>7</sup> prahāyoccaśayanamahāśayanāt<sup>8</sup> prativirataḥ. tasya karmaṇa etat phalam.

(5) brāhmaṇa āha — kiṃ śramaṇena gautamena pūrvakarma kṛtopacitaṃ yena śramaṇo<sup>9</sup> gautamo jihvayā sarvamukhamaṇḍalam<sup>10</sup> ācchādayati yāvat keśaparyantam. bhagavān āha — ahaṃ mahābrāhmaṇa pūrvajanmopapattau mṛṣāvādam prahāya mṛṣāvādāt prativirataḥ.<sup>a</sup> ta-

<sup>a</sup> Cf. DN.iii.170,13-20: ... tathāgato ... pubbe manussabhūto samāno **musāvādam pahāya musāvādā paṭivirato** ahosi saccavādī saccasan-dho theto paccayiko avisaṃvādako lokassa, so tassa kammassa ka-tattā upacitattā ... so tato cuto itthattaṃ āgato samāno imāni dve

<sup>1</sup> śramaṇena *em.* : śravaṇena Ms.

<sup>2</sup> śramaṇo *em.* : śravaṇo Ms.

<sup>3</sup> āsanāny *em.* : āsanāni Ms.

<sup>4</sup> <'>śeṣā° *em.* : śeṣā° Ms.

<sup>5</sup> °āsanāny *em.* : °āsanāni Ms.

<sup>6</sup> °opapattāv *em.* : °opapattau Ms.

<sup>7</sup> uccaśayanamahā° *em.* [cf. SWTF s.v.: *in kollektivem Sinn*] : uccaśaya-naṃ mahā° Ms.

<sup>8</sup> prahāyocca° *em.* : prahāya ucca°Ms.

<sup>9</sup> śramaṇo *em.* : śravaṇo Ms.

<sup>10</sup> °maṇḍal<am> *em.* : °maṇḍalā° Ms.

<sup>α</sup> brāhmaṇa āha || kiṃ śra©vaṇena gautamena pūrvakarmma kṛto-pa©citaṃ yena śravaṇo gautamas trī<sub>(22a7)</sub>ṇy āsanāni upabhuṅkte | śeṣāsanāni | pravarāsanāni | uttamāsanāni | bhagavān āha || ahaṃ mahābrāhmaṇa pūrvajanmopapattau <sub>(8)</sub>uccaśayanam mahāśaya-naṃ prahāya uccaśayanamahāśayanāt<sup>0</sup> prativirataḥ | tasya karmaṇa etat<sup>0</sup> phalam || brāhmaṇa āha || kiṃ śrama<sub>(22b)</sub>ṇena gautame-na pūrvakarmma kṛtopacitaṃ yena śravaṇo gautamo jihvayā sar-vamukhamaṇḍalācchādayati | yāvat<sup>0</sup> keśaparyantaṃ || bhagavān ā<sub>(2)</sub>ha || ahaṃ mahābrāhmaṇa pūrvajanmopapattau mṛṣāvādam prahāya mṛṣāvādāt<sup>0</sup> prativirataḥ | tasya karmmaṇa etat<sup>0</sup> phalam |

deed.”

(3) The Brahmin said<sup>a</sup>: “What former deed has the śramaṇa Gautama performed and amassed so that the śramaṇa Gautama has perfect faculties of senses and the perfect body?” The Blessed One replied<sup>b</sup>: “Great Brahmin, I have in former lives desisted from sexual misconduct and abstained from sexual misconduct. This is the result of that deed.”

§4 <9> dge sbyong gau<sup>1</sup> ta mas sngon las ci zhig byas shing bsags na | des dge sbyong gau<sup>2</sup> ta ma <sup>(299b2)</sup>stan gsum la yongs su spyod | bcom ldan 'das kyis bka' stsal pa | bram ze chen po 'di ni ngas tshe rabs snga ma'i skye bar khri stan mthon po dang | khri stan chen po spangs pa'i las de'i 'bras bu yin no | <sup>(Q 303b3-4)</sup>

<4> dge sbyong gau<sup>3</sup> ta mas sngon las<sup>4</sup> ci zhig byas shing bsags na | des dge sbyong gau<sup>5</sup> ta ma lces gdong gi dkyil 'khor thams cad khebs | bcom ldan 'das gyis bka' stsal ba | bram ze chen po 'di <sup>(299a3)</sup>ni ngas tshe rabs snga ma'i skye bar brdzun du smra ba spangs pa'i las de'i 'bras bu yin no |

(Q 303a4-6)

<sup>1</sup> gau Q : go'u D

<sup>2</sup> gau Q : go'u D

<sup>3</sup> gau Q : go'u D

<sup>4</sup> sngon las Q : sngon D

<sup>5</sup> gau Q : go'u D

also teaching the Māṇava, a young man, about his deeds in former lives as a Bodhisattva and the result of his *mahāpuruṣalakṣaṇa*. The people in his country often disagreed and quarreled. He brought them together to be kind and peaceful to one another, and to take refuge in the triple gems. Therefore, unlike this sūtra, it seems to be the activity of bringing together which echoes the characteristic webbed fingers/toes in 大法矩陀羅尼經.

<sup>a</sup> T and C omit *brāhmaṇa āha*, cf. §7.

<sup>b</sup> C: “The Blessed One replied to the Brahmin.”

sya karmaṇa etat phalam.

mahāpurisalakkhaṇāni paṭilabhati (13) ekekalomo ca hoti (31) uṇṇā ca bhamukantare jātā hoti odātā mudutūlasannibhā. [nos.13 & 31 *lakṣaṇāni in the Lakkhaṇasuttanta*]

DN.iii.173: ... (tathāgato) ... pubbe manussabhūto samāno **pharusam** vācam pahāya pharusāya vācāya paṭivirato ahosi, yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṃgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācam bhāsītā ahosi, so tassa kamma-ssa katattā upacitattā ... so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati, (27) **pahūtajivho** ca hoti (28) brahmassaro ca karavīkabhānī. [nos.27 & 28 *lakṣaṇāni in the Lakkhaṇasuttanta*]

Cf. the expression in BBh(D) 259,19-20: prabhūtatanujihvaḥ | prabhūtatvāj jihvāyāḥ mukhāj jihvām nirṇāmya sarvamukhamaṇḍalam avacchādayati yāvantakaṃ kleśaparyantam |

AAVi(A) 110,(24): ślakṣṇādivacanāt prabhūtajihvatā |

**§4** <sup>(968b17-19)</sup> [8] 沙門喬答摩先作何業，令汝獲得受用金剛勝妙之座？佛告婆羅門：我於前生，遠離高床大床驕“恣之物，由彼業力，今獲斯果。

<sup>(968b5-7)</sup> [4] 沙門喬答摩先作何業，令汝獲得出廣長舌自覆其面？佛告婆羅門：我於前生，遠離妄語詭誑於人，由彼業力，今獲斯果。

**§4** (4) The Brahmin said<sup>a</sup>: “What former deed has the śramaṇa Gautama performed and amassed so that the śramaṇa Gautama enjoys three kinds of seats, the perfect seat, the best seat, and the highest seat<sup>b</sup>?” The Blessed One replied<sup>c</sup>: “Great Brahmin, I have in former lives desisted from [using] a high and huge bed<sup>d</sup> and abstained from [using] a high and huge bed<sup>e</sup>. This is the result of that deed.”

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<sup>α</sup> 驕 Kr: 嬌 FMSY

<sup>a</sup> T and C do not have *brāhmaṇa āha*, cf. §7.

<sup>b</sup> T mentions only three seats. C has *vajrāsana*, *pravarāsana*. Cf. Pāli Ap-a 337 mentions the expression: *siṃhāsana* (*sihāsana*), *uttamāsana*, and *pravarāsana* (*pavarāsana*).

<sup>c</sup> C: “The Blessed One replied to the Brahmin.”

<sup>d</sup> T and C do not have: *uccāsayanamahāsayanam prahāya*. *uccāsayanamahāsayana*, Pāli *uccāsayanamahāsayana* (cf. CPD). A canonical detailed reference to *uccāsayanamahāsayana* can be found in DN i.7, §15 (AN i.181, 20-25): ... *samaṇabrāhmaṇā ... uccāsayanamahāsayanam anuyuttā viharanti — seyyathidaṃ āsandiṃ pallaṅkam gonakam cittakam paṭikam paṭalikam tūlikam vikatikam uddalomiṃ ekantalomiṃ kaṭṭissam koseyyam kuttakam hatthaththaram assattharam rathattharam ajinappaveṇiṃ kadalimigapavarapaccattharanam sautta-racchadaṃ ubhatolohitakūpadhānam iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato samaṇo gotamo ti ...* See also Derrett 1985: 284.

<sup>e</sup> T: *khri stan mthon po dang khri stan chen po*, \**uccāsanamahāsanād* (LC s.v.), ‘(abstained from) a high and huge throne’. C adds: “(abstained from a high and huge bed) which causes pride and conceit.”

It is not certain whether the sequence of the eight virtues/rules plays an important role. It is somewhat unusual to list *uccāsayana*- as the fourth in the list here in the Ms; cf. §8 *uccāsayana*- is situ-

§5<sup>α</sup> (6) brāhmaṇa āha — kiṃ śramaṇena<sup>1</sup> gautamena pūrvakarma kṛtopacitaṃ yena śramaṇo gautamaḥ siṃhaviṅkṛāntagāmī. bhagavān āha — ahaṃ mahābrāhmaṇa<sup>2</sup> pūrvajanmopapattau surāmaireyamadyapramādashānāt prativirataḥ.<sup>3</sup> tasya karmaṇa etat phalam.

(7) brāhmaṇa āha — kiṃ śramaṇena<sup>3</sup> gautamena

<sup>a</sup> Cf. BhKaVā 20,12-15: yathā te āryāḥ yāvajjīvam ... surāmaireyamadyapramādashānaṃ prahāya surāmaireyamadyapramādashānāt prativirataḥ evam evāhaṃ evaṃnāmā yāvajjīvam ... surāmaireyamadyapramādashānaṃ prahāya surāmaireyamadyapramādashānāt prativiramāmi |

Sanḥhabh(G) I 43,4-5: surāmaireyamadyapramādashānaṃ prahāya surāmaireyamadyapramādashānāt prativirataḥ; ...

Pāli AN.iv.246,22-23: surāmerayamajjapamādaṭṭhānaṃ pahāya surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

Cf. slight difference in wording in ŚikhālaSū 4: gr̥hapatiputrā ādīnavā surām(ai)r(e)yamadyapānapramādashānānuyogo vedayitavyaṃ. Also AKBh(P) 206,25-207,2: pañcabhyo varjanīyebhyo ... upāsaka-saṃvarastho bhavati ... surāmaireyamadyapānāc ca ... But DN iii. 182,22: surāmerayamajjapamādaṭṭhānānuyogo kho ...

<sup>1</sup> śramaṇena *em.* : śravaṇena Ms.

<sup>2</sup> <mahā>brāhmaṇa *em.* [cf. §4; bram ze chen po T] : brāhmaṇa Ms.

<sup>3</sup> śramaṇena *em.* : śravaṇena Ms.

<sup>α</sup> brāhmaṇa āha || <sub>(22b3)</sub>kiṃ śravaṇena gautamena pūrvaka<sup>α</sup>rmma kṛtopacitaṃ yena śramaṇo gau<sup>α</sup>tamaḥ siṃhaviṅkṛāntagāmī || <sub>(4)</sub> bhagavān āha || ahaṃ brāhmaṇa pū<sup>α</sup>rvajanmopapattau surāmaireyamadya<sup>α</sup>pramādashānāt<sup>0</sup> prativirataḥ <sub>(5)</sub>tasya karmmaṇa etat<sup>0</sup> phalaṃ || brāhma<sup>α</sup>ṇa āha || kiṃ śravaṇena gautame<sup>α</sup>na pūrvaja<sup>α</sup>nmopapattau {ca} <sub>(6)</sub>karmma kṛtopacitaṃ yena śrama<sup>α</sup>ṇo gautamaḥ | dvātriṃśanmahāpu<sup>α</sup>ruṣalakṣaṇālaṃkṛtagātraḥ || <sub>(7)</sub>bhagavān āha || ahaṃ mahābrāhmaṇa pūrvajanmopapattau nṛ{tya}tṭyagītavāditralalibhāt<sup>0</sup> prativirataḥ | tasya karmmaṇa etat<sup>0</sup> pha<sup>α</sup>laṃ ||



(5) The Brahmin said<sup>a</sup>: “What former deed has the śramaṇa Gautama performed and amassed so that the śramaṇa Gautama covers all of his face up to his hairline with his tongue<sup>b</sup>?” The Blessed One replied<sup>c</sup>: “Great brahmin, I have in former lives desisted from false speech<sup>d</sup> and abstained from false speech. This is the result of that deed.”

§5 <5> dge sbyong gau<sup>1</sup> ta mas sngon las ci zhig byas shings bsags na | des dge sbyong gau<sup>2</sup> ta ma seng ge'i stabs su 'gro bar gyur | bcom ldan 'das kyis <sup>(299a4)</sup> bka' stsal pa | bram ze chen po 'di ni ngas tshe rabs snga ma'i skye bar 'bru'i chang dang | sbyar ba'i chang myos pa bag med pa'i gnas spangs pa'i las de'i 'bras bu yin no | <sup>(Q 303a6-7)</sup>

<8> dge spyong gau<sup>3</sup> ta mas sngon las ci zhig byas shing bsags na | des dge sbyong gau<sup>4</sup> ta ma lus mtshan thams cad kyis brgyan bar gyur | bcom ldan <sup>(299b)</sup> 'das kyis bka' stsal pa | bram ze chen po 'di ni ngas tshe rabs snga ma'i skye bar glu dang gar dang | rgyan rnams spangs pa'i<sup>5</sup> las de'i 'bras bu yin no | <sup>(Q 303b2-3)</sup>

§5 <sup>(968b8-10)</sup> [5] 沙門喬答摩先作何業，令汝獲得威儀庠序如師子行？佛告婆羅門：我於前生，遠離諸酒放逸之處，由彼業力，今獲斯果。

<sup>(968b11-13)</sup> [6] 沙門喬答摩先作何業，令汝獲得微妙相好莊嚴其

<sup>1</sup> gau Q : go'u D

<sup>2</sup> gau Q : go'u D

<sup>3</sup> gau Q : go'u D

<sup>4</sup> gau Q : go'u D

<sup>5</sup> pa'i Q : pas D

ated as the last item. T and C also put this *uccaśayana*- paragraph much later.

<sup>a</sup> T and C do not have *brāhmaṇa āha*, cf. §7.

<sup>b</sup> C: 廣長舌, “a wide and long tongue”, cf. Sūtra 2,§9 (Kūṭāgārasūtra); one of the *lakṣaṇa* of the Tathāgata, see f.p. DN.

<sup>c</sup> C: “The Blessed One replied to the Brahmin.”

<sup>d</sup> T and C do not have: *mṛṣāvādāṃ prahāya*.

pūrvakarma<sup>1</sup> kṛtopacitaṃ yena śramaṇo gautamo<sup>2</sup> dvā-  
triṃśanmahāpuruṣalakṣaṇālaṃkṛtagātraḥ. bhagavān  
āha — ahaṃ mahābrāhmaṇa pūrvajanmopapattau<sup>3</sup> nṛtya-  
gītavāditralalitāt<sup>4</sup> prativirataḥ.<sup>a</sup> tasya karmaṇa etat pha-  
lam.

<sup>a</sup> Cf. KaVā §8.4 (p.56-7): ... nṛtagītavāditād gandhamālyavilepana-  
dhāraṇād ... (prativiramāmi).

Cf. BhKaVā 21,14-19: yathā te āryāḥ arhanto yāvajjīvaṃ ... nṛtyagī-  
tavāditramālāgandhalipenavarṇakadhāraṇaṃ (! -vilepana- below)  
uccaśayanamahāśayanaṃ jātarūparajatapratigrahaṃ prahāya ...  
prativirataḥ evaṃ evāhaṃ evaṃnāmā yāvajjīvaṃ ... nṛtyagītavādi-  
tramālāgandhavilepanavarṇakadhāraṇaṃ uccaśayanamahāśaya-  
naṃ akālabhojanaṃ ... prahāya ... prativiramāmi.

AN.iv.250,17-21 (*here I use B<sup>e</sup>*): yāvajjīvaṃ arahanto naccagītavāditā-  
visūkadassanaṃālāgandhavilepanadhāraṇamaṇḍanavibhūsa-  
ṭṭhānaṃ pahāya naccagītavāditavisūkadassanaṃālāgandhavilepa-  
nadhāraṇamaṇḍanavibhūsaṭṭhānā paṭivirata. ahaṃ pajja imaṃ  
ca rattiṃ imaṃ ca divasaṃ naccagītavāditavisūkadassanaṃālāgan-  
dhavilepanadhāraṇamaṇḍanavibhūsaṭṭhānaṃ pahāya naccagī-  
tavāditavisūkadassanaṃālāgandhavilepanadhāraṇamaṇḍanavi-  
bhūsaṭṭhānā paṭivirato.

<sup>1</sup> pūrvakarma *em.* [cf. §4] : pūrvaja{nmau}nmopapattau {ca} karmma  
Ms.

<sup>2</sup> gautamo *em.* : gautamaḥ Ms.

<sup>3</sup> nṛ{tya}ttya° Ms.

<sup>4</sup> °lalitāt *em.* : °laliḥāt° Ms

身？佛告婆羅門：我於前生，遠離歌舞倡艷之事，由彼業力，今獲斯果。

§5 (6) The Brahmin said<sup>a</sup>: “What former deed has the śramaṇa Gautama performed and amassed so that the śramaṇa Gautama walks with the gait of a lion<sup>b</sup>?” The Blessed One replied: “I have, great Brahmin, in former lives abstained from the state of carelessness [caused] by spirituous liquors, intoxicating drinks,<sup>d</sup> and wines. This is the result of that deed.”

(7) The Brahmin said<sup>e</sup>: “What former deed has the śramaṇa Gautama performed and amassed so that the śramaṇa Gautama has a body adorned with the thirty-two marks of

<sup>a</sup> T and C do not have *brāhmaṇa āha*; cf. §7.

<sup>b</sup> *Siṃhavikrāntagāmin*: this is listed as the 42nd of the *aśītyanuvyañjanāni*, see DSP(K) p.62.

<sup>c</sup> C: “The Blessed One replied to the Brahmin.”

<sup>d</sup> §5 and §6 in Ms do not have the ... *prahāya* expression like the other paragraphs, but only ... *prativirataḥ*. For the list of three kinds of intoxication, AKBh(P) 219,6 f. gives an explanation, (*surā annāsavaḥ* ...). For discussion about whether this AKBh explanation comes from a canonical source, see Kudo 2002: 15, fn.10 for references. MPPU II 816 mentions the list: *surā, phalamadya, oṣadhimadya*. VinVibh(R) 205 on *surāmaireyamadyapāna* (*Pā-tayantikadharma* 79), the commentary mentions two kinds of wine. *pramādashāna*, cf. SWTF s.v. *Pramāda* is important in the nature of setting down the rule according to the exegetical schools. AKBh(P) 214,5-7 distinguishes the difference between intoxication and the former four in a standard 5 śīlas (i.e. the fourth being *mṛṣāvāda* and without *uccaśayanamahāśayana* in the list): *catvāri tāvac chīlāṅgāni yāvan mṛṣāvādaviratiḥ. prakṛtisāvadavirativāt. ekam apramādāṅgaṃ madyapānād viratiḥ*.

<sup>e</sup> T and C do not have *brāhmaṇa āha*; cf. §7.

**§6<sup>α</sup>** (8) brāhmaṇa āha — kiṃ śramaṇena gautamena pūrvakarma kṛtopacitaṃ yena śramaṇo gautamaḥ śīlagandhānuliṭtagātraḥ. bhagavān āha — ahaṃ mahābrāhmaṇa pūrvajanmopapattau gandhamālyavilepanavarṇakadhāraṇabhūṣaṇaṃ prahāya gandhamālyavilepanavarṇakadhāraṇabhūṣaṇāt<sup>1</sup> prativirataḥ.<sup>a</sup> tasya karmaṇa etat phalam.

(9) brāhmaṇa āha — kiṃ śramaṇena<sup>2</sup> gautamena pūrvakarma kṛtopacitaṃ<sup>3</sup> yena śramaṇo<sup>4</sup> gautamaś catvāriṃśa-

<sup>a</sup> Cf. MVy 8698: gandhamālyavilepanavarṇakadhāraṇaviratiḥ. KaVā §8.4 (p.56-7) ... nṛttagītavāditād gandhamālyavilepanadhāraṇād ... (prativiramāmi).

Cf. BhKaVā 21,14-19: yathā te āryāḥ arhanto yāvajjīvam ... nṛtyagītavāditramālāgandhavilepanavarṇakadhāraṇaṃ uccaśayanamahāśayanam jātarūparajatapratigrahaṃ prahāya ... prativirataḥ evaṃ evāhaṃ evaṃnāmā yāvajjīvam ... nṛtyagītavāditramālāgandhavilepanavarṇakadhāraṇaṃ uccaśayanamahāśayanam akālabhojanaṃ ... prahāya ... prativiramāmi.

<sup>1</sup> °dhāraṇ<abhūṣaṇ>āt *em.* [cf. *earlier occurrence*] : °dhāraṇāt<sup>0</sup> Ms.

<sup>2</sup> śramaṇena *em.* : śravaṇena Ms.

<sup>3</sup> pūrvakarm<a kṛt>opacitaṃ *em.* : pūrvakarmmopacitaṃ Ms.

<sup>4</sup> śramaṇo *em.* : śravaṇo Ms.

<sup>α</sup> brāhmaṇa āha || kiṃ śramaṇena gautamena pūrvakarmma kṛtopacitaṃ yena śramaṇo gautamaḥ śīlagandhānuliṭtagātraḥ || <sup>(23a)</sup>bhagavān āha || ahaṃ mahābrāhmaṇa pūrvajanmopapattau gandhamālyavilepanavarṇakadhāraṇabhūṣaṇaṃ prahāya gandhamālyavilepanavarṇakadhāraṇāt<sup>0</sup> <sup>(2)</sup>prativirataḥ | tasya karmmaṇa etat<sup>0</sup> phalam || brāhmaṇa āha || kiṃ śravaṇena gautamena pūrvakarmmopacitaṃ yena śravaṇo gautamaś catvāriṃśaddantaḥ <samanvāgataḥ> <sup>(23a3)</sup>suśukladantaḥ | {sudīptadantaḥ} | suśo◉bhanadantaḥ | sudīptadantaḥ || bhagavān ā◉ha || ahaṃ brāhmaṇa pūrvajanmopa<sup>(4)</sup>patau vikālabhojanaṃ prahāya vi◉kālabhojanāt<sup>0</sup> prativirataḥ tasya ka◉rmmaṇa etad<sup>0</sup> phalam |

the Great Man<sup>a</sup>?” The Blessed One replied<sup>b</sup> — “I have, great Brahmin, in former lives abstained from dancing, singing, music, or playing<sup>c</sup>. This is the result of that deed.”<sup>d</sup>

§6 <7> <sup>(299a6)</sup> dge sbyong gau<sup>1</sup> ta mas sngon las ci zhiḡ byas shing bsags na | des dge sbyong gau<sup>2</sup> ta ma tshul khrims kyis spos kyis lus byugs par gyur | bcom ldan ’das kyis bka’ stsal pa | bram ze chen po ’di ni ngas tshe rabs snga ma’i sbye bar phreng ba dang | <sup>(7)</sup>spos dang | byug pa dang | kha dog ’chang ba spangs pa’i las de’i ’bras bu yin no | <sup>(Q 303a8-b2)</sup>

<6> dge sbyong gau<sup>3</sup> ta mas sngon las ci zhiḡ byas shing bsags na <sup>(299a5)</sup> des dge sbyong gau<sup>4</sup> ta ma so bzhi bcu dang ldan zhiḡ so mnyam la so dkar bar gyur | bcom ldan ’das kyis bka’ stsal pa | bram ze chen po ’di ni ngas tshe rabs

<sup>1</sup> gau Q : go’u D

<sup>2</sup> gau Q : go’u D

<sup>3</sup> gau Q : go’u D

<sup>4</sup> gau Q : go’u D

<sup>a</sup> T and C do not have the parallel: *dvātriṃśanmahāpuruṣa*. T reads: ... a body (adorned with) ‘all (*thams cad*)’ (marks); C reads: ... (adorned with) ‘subtle’ (marks).

No matter whether this passage reads ‘adorned with the thirty-two marks’ or ‘adorned with all marks’ (Tib), the result is repetitive with the marks mentioned in earlier passages.

<sup>b</sup> C: “The Blessed One replied to the Brahmin.”

<sup>c</sup> *Lalita*, Tib omits. The item *nrtyagītavāditra(lalita)* is not listed in MVy §267 八支齋 (8692-8707).

<sup>d</sup> Many sources combine (7) and (8) into one of the eight precepts: Theravādin AN.iv.250 f.p.; Gilgit BhKaVā f.p. East Turkistan KaVā f.p.; also Chinese Nikāya collections or independent sūtras — MĀ (sūtra no.202 持齋經) Taishō (1)771a8f.; EĀ<sup>c</sup> Taishō (2)756c16f.; Foshuo Zhaijing (佛說齋經) Taishō no.87, (1)911b4f.; Foshuo Baguan-zhaijing (佛說八關齋經) Taishō no.89, (1)913b17-20; likewise commentaries DaśabhūV (26)60a24-27. MVibh (27)647b2f. confirms the combination and gives reasons, AKBh(P) 214,12f. disagrees with the reasons. cf. also KaVā: 57.

ddanta<sup>1</sup>samanvāgataḥ<sup>2</sup> suśukladantaḥ<sup>3</sup> suśobhanadantaḥ  
 sudīptadantaḥ. bhagavān āha — ahaṃ mahābrāhmaṇa<sup>4</sup>  
 pūrvajanmopapattau<sup>5</sup> vikālabhojanaṃ prahāya vikālabho-  
 janāt prativirataḥ.<sup>a</sup> tasya karmaṇa etat<sup>6</sup> phalam.

<sup>a</sup> KaVā §8.5 (p.57) akālabhojanaṃ prahāyākālabhojanāt prativira-  
 māmi.

MVy 8700: vikālabhojanaviratiḥ.

<sup>1</sup> °danta° *em.* : °dantaḥ Ms.

<sup>2</sup> <samanvāgataḥ> Ms.

<sup>3</sup> suśukladantaḥ {sudīptadantaḥ} Ms.

<sup>4</sup> <mahā>brāhmaṇa *em.* [cf. §4; bram ze chen po T] : brāhmaṇa Ms.

<sup>5</sup> °opapat<t>au *em.* : °opapatau Ms.

<sup>6</sup> etat *em.* : etad° Ms.

snga ma'i skye bar dus ma yin pa'i zas spangs pa'i las de'i  
'bras bu yin no | (Q 303a7-8)

**§6** (968b14-16) [7] 沙門喬答摩先作何業，令汝獲得上妙香氣芬馥其身？佛告婆羅門：我於前生遠離香花瓔珞莊飾，由彼業力。今獲斯果。

(968b20-22) [9] 沙門喬答摩先作何業，令汝獲得四十牙齒鮮白齊平？佛告婆羅門：我於前生遠離非時飲噉諸食，由彼業力今獲斯果。

**§6** (8) The Brahmin said<sup>a</sup>: “What former deed has the śramaṇa Gautama performed and amassed so that the śramaṇa Gautama has a body anointed with the fragrance of ethical discipline?” The Blessed One replied<sup>b</sup>: “I have, great Brahmin, in former lives desisted from wearing and applying fragrances, garlands, ointments and cosmetics,<sup>c</sup> and abstained from wearing and applying fragrances, garlands, ointments and cosmetics. This is the result of that deed.”

(9) The Brahmin said<sup>d</sup>: “What former deed has the śramaṇa Gautama performed and amassed so that the śramaṇa Gautama is endowed with forty teeth, has very white teeth, very beautiful teeth and very bright teeth<sup>e</sup> ?” The Blessed One replied<sup>f</sup>: “I have, great Brahmin, in former lives desisted from eating at the wrong time<sup>g</sup> and abstained from eating at the wrong time. This is the result of that deed.”

<sup>a</sup> T and C do not have *brāhmaṇa āha*; cf. §7.

<sup>b</sup> C: “The Blessed One replied to the Brahmin.”

<sup>c</sup> T and C do not have *gandhamālyavilepanavarṇakadhāraṇaṃ prahāya*. Cf. Ms has no expression of ... *prahāya* in §5.

<sup>d</sup> T and C do not have *brāhmaṇa āha*; cf. §7.

<sup>e</sup> T and C do not have *suśobhanadantaḥ* and *sudīptadanta*, but add: “even teeth” (\**samadanta*; so *mnyam*, 齊平).

<sup>f</sup> C: “The Blessed One replied to the Brahmin.”

<sup>g</sup> T and C do not have *vikālabhojanaṃ prahāya*. Cf. §5.

§7<sup>α</sup> (10) kiṃ śramaṇena<sup>1</sup> gautamena pūrvakarma kṛto-  
pacitaṃ<sup>2</sup> yena<sup>3</sup> śramaṇo<sup>4</sup> gautama<sup>5</sup> uṣṇīṣonnataśirāḥ<sup>6</sup>. bha-  
gavān āha — ahaṃ mahābrāhmaṇa pūrvajanmopapattau  
buddhadharmasamghagurudakṣiṇīyā<sup>7</sup> cārya<sup>8</sup> mātṛpitṛ-  
bhyaḥ<sup>9</sup> pañcāṅgaṃ<sup>10</sup> bhūmau nikṣipyā namaskṛtavān. ta-  
sya karmaṇa etat phalam.

<sup>1</sup> śramaṇena *em.* : śravaṇena Ms.

<sup>2</sup> pūrvakarm<a kṛt>opacitaṃ *em.* [cf. §4] : pūrvakarmmopacitaṃ Ms.

<sup>3</sup> yena *em.* : yena śravaṇena gautamena pūrvakarmopacitaṃ yena Ms.

<sup>4</sup> śramaṇo *em.* : śravaṇo Ms.

<sup>5</sup> uṣṇīṣo° *em.* : uṣṇīṣo° Ms.

<sup>6</sup> °śirā<ḥ> *em.* : °śirā Ms.

<sup>7</sup> °dakṣiṇīy{e}ā° Ms.

<sup>8</sup> °ā<cārya>° *em.* [cf. slob dpon T] : °āc. .. Ms.

<sup>9</sup> °pitṛbhyaḥ *em.* : °pitṛbhy{e}ām Ms.

<sup>10</sup> pañcāṅga<ṃ> *em.* : pañcāṅga Ms.

<sup>α</sup> kiṃ śravaṇena<sup>(23a5)</sup> gautamena pūrvakarmmopacitaṃ yena © śra-  
vaṇena gautamena pūrvakarmopacitaṃ © yena śravaṇo gautama  
uṣṇīṣo<sup>(6)</sup> nnataśirā || bhagavān āha || ahaṃ © mahābrāhmaṇa pūrv-  
vajanmopapattau bu©ddhadharmmasamghagurudakṣiṇīy{e}āc.  
..<sup>(7)</sup> mātṛpitṛbhy{e}ām pañcāṅga bhūmau nikṣipyā namaskṛtavān°  
tasya karmaṇa etat phalaṃ ||



§7 <10> dge sbyong gau<sup>1</sup> ta mas sngon las ci <sup>(299b3)</sup>zhig byas shing bsags na | des dge sbyong gau<sup>2</sup> ta ma mgo'i gtsug tor 'phags par gyur | bcom ldan 'das kyis bka' stsal pa | bram ze chen po 'di ni ngas tshe rabs snga ma'i skye bar | sangs rgyas dang | chos dang | dge 'dun dang | <sup>(4)</sup>pha ma dang | slob dpon dang | mkhan po dang | bla ma dang | sbyin gnas rnams la yan lag lnga sa la gtugs te mgo bos phyag 'tshal lo<sup>3</sup> | mchod pa'i las de'i 'bras bu yin no | <sup>(Q 303b4-6)</sup>

§7 <sup>(968b23-27)</sup> [10] 沙門喬答摩先作何業，令汝獲得頂上肉髻圓滿姝好？佛告婆羅門：我於前生，於三寶二師沙門婆羅門父母尊長應恭敬處，五輪著地，以無慢心虔誠致禮。由彼業力今獲斯果。

§7 <sup>a</sup>(10) <sup>b</sup>“What former deed has the śramaṇa Gautama performed and amassed so that the śramaṇa Gautama's head has a raised excrescence?” The Blessed One replied: “I have, great Brahmin, in former lives lowered my four limbs and my head down to the ground to pay homage<sup>d</sup> to the Buddha, the dharma, and the order, the gurus,<sup>e</sup> the venerable ones, the preceptors and the parents. This is

<sup>1</sup> gau Q : go'u D

<sup>2</sup> gau Q : go'u D

<sup>3</sup> lo D : nas Q

<sup>a</sup> This item (10) is not included in the eight precepts of the fasting day. To add item (10) with the *aṣṭāṅgikaṣoḍha* implies the number '10' is preferred. It also implies that the consideration is not only regarding the precepts but also 'what to do' during the day, i.e. the rituals' performance, like MĀ 持齋經 (Taishō vol.1, no.26, sūtra no.202). Further comparison will be addressed in Volume II.

<sup>b</sup> Ms does not have *brāhmaṇa āha* as §§3-6.

<sup>c</sup> C: “The Blessed One replied to the Brahmin.”

<sup>d</sup> C adds “without self-conceit (*\*māna*)”.

<sup>e</sup> *Ācārya*; after this Tib adds: *mkhan po* (*\*upādhyāya*); cf. C calls *ācārya* and *upādhyāya* ‘instructor’ as ‘two kinds of preceptors’ (二師). After these two preceptors, C adds: *śramaṇabrāhmaṇa* (沙門婆羅門) but has no *gurudakṣiṇīya*.

**§8<sup>a</sup>** atha khalu dīrghanakhaparivrājako daṇḍakamaṇḍalu bhūmau nikṣīpya bhagavantam etad avocat. <sup>a</sup>eṣo 'haṃ<sup>1</sup> bhadantaṃ śaraṇaṃ gacchāmi dharmam bhikṣusaṃghaṃ<sup>2</sup> ca. aha<sup>3</sup> api bhagavann<sup>4</sup> imāṃ velāṃ upādāya yāvajjīvam āryāṣṭāṅgikapoṣadham<sup>5</sup> upavasāmi.

<sup>bc</sup>sarvaprāṇivadhāt parasvaharaṇād<sup>6</sup> abrahmacaryāt tathā vāgbhedād<sup>7</sup> anṛtān<sup>8</sup> madopajananāt<sup>9</sup> pānād vikālāśanāt<sup>10</sup> |

<sup>a</sup> Cf. Divy(V) 44,10 (47,23): eṣo 'haṃ bhagavantaṃ śaraṇaṃ gacchāmi dharmam ca bhikṣusaṃghaṃ ca. Also Saṅghab(G) I 141,13-14.

<sup>b</sup> Śārdūlavikrīḍita metre.

<sup>c</sup> JMT 296,20-23: tad yathoktam || sarvaprāṇivadhāt parasvaharaṇād abrahmacaryāt tathā vāgbhedād anṛtān madopajananād vikārāśanāt | mālavarṇakanṛtyagītalalitāc chayyāsanād ucchritād adyāhaṃ virataḥ karomy arhatāṃ vṛttaṃ guṇair aṣṭabhir ity ādi | [My sincere thanks to J.-U. Hartmann for this reference. The author might not recognise it as a verse.]

<sup>1</sup> eso <'haṃ> em. [standard expression, cf. parallels] : eso Ms.

<sup>2</sup> {śara} bhikṣu<sup>o</sup> Ms.

<sup>3</sup> aha{ṃ}m Ms.

<sup>4</sup> bhagavan em. : bhagavān<sup>o</sup> Ms.

<sup>5</sup> °po{ḥ}ṣadham Ms.

<sup>6</sup> parasvaharaṇād em. : paraśvaharaṇāt<sup>o</sup> Ms.

<sup>7</sup> °vāgbhedād em. : °vāgbhedyāt<sup>o</sup> Ms.

<sup>8</sup> anṛtān em. : 'nṛtāt<sup>o</sup> Ms.

<sup>9</sup> mado<paja>nanāt em. [JMT; m.c.; myos pa skyed btung Q] : mado-  
vacanāt<sup>o</sup> Ms.

<sup>10</sup> vikālāśanāt<t> em. : vikālāśanā Ms.

<sup>a</sup> atha khalu dīrghanakhaparivrājako daṇḍakamaṇḍalu bhūmau <sup>(8)</sup>ni-  
kṣīpya bhagavantam etad avocat<sup>o</sup> | eṣo bhadantaṃ śaraṇaṃ gac-  
chāmi dharmam {śara} bhikṣusaṃghaṃ ca | aha{ṃ}m api bhaga-  
vān<sup>o</sup> imāṃ velāṃ upādāya yāva<sup>(23b)</sup>jīvam āryāṣṭāṅgikapo{ḥ}ṣa-  
dham upavasāmi | sarvaprāṇivadhāt<sup>o</sup> paraśvaharaṇāt<sup>o</sup> abrahma-  
caryāt<sup>o</sup> tathā vāgbhedyāt<sup>o</sup> 'nṛtāt<sup>o</sup> madovacana<sup>o</sup> pā<sup>(2)</sup>nāt<sup>o</sup> vikālāśa-  
nā mālavarṇakanṛtagītalalitāt<sup>o</sup> śayyāsanāt<sup>o</sup> | ucchritād adyāhaṃ  
virataḥ karomy arhatāṃ vṛttaṃ guṇair aṣṭabhiḥ |

the result of that deed<sup>a</sup>.”

**§8** de nas kun du rgyu sen rings kyis khar ba sa la bor  
 (299b5)nas | bcom ldan 'das kyi<sup>1</sup> zhabs la mgo bos phyag 'tshal  
 te | bcom ldan 'das ga la ba<sup>2</sup> de logs su thal mo sbyar ba  
 btud nas | bcom ldan 'das la 'di skad ces gsol to | bcom ldan  
 'das bdag ji srid<sup>3</sup> 'tsho'i bar du (6)sangs rgyas la skyabs su  
 mchi'o | ji srid 'tsho'i bar du chos la skyabs su mchi'o | ji  
 srid 'tsho'i bar du dge 'dun la skyabs su mchi'o | ji srid  
 'tsho'i bar du yan lag brgyad pa'i bsnyen gnas la nye bar  
 gnas par bgyi'o |

srog (7)chags thams cad gsod dang gzhan nor  
 rku dang mi tshangs spyod pa dang |  
 ngag gi dbye ba brdzun dang myos skyed  
 btung dang<sup>4</sup> dus min za ba dang |  
 phreng ba kha dog glu dang gar dang rtse 'jo  
 mal stan mthon po rnams |  
 deng nas bdag gis spangs te yon tan brgyad  
 kyis (300a)dgra bcom tshul du bgyi |

de bzhin du lan gnyis lan gsum du'o | bdag gis gso sbyong  
 gi tshul khrims kyi sdom pa yang dag par 'dzin pa 'di sems  
 kyi rgyan dang | sems kyi yo byad dang | byang chub kyi  
 tshogs su 'gyur (2)pa dang | don gyi dam pa thams cad  
 mkhyen pa'i ye shes dang mya ngan las 'das pa'i bde ba bla  
 na med pa la gnas par gyur cig || (Q 303b6-304a3)

**§8** (968b28-c16)時婆羅門見佛為說因果不虛。白言：喬答摩此名何福？云何受持？佛言：此名八支淨戒，若能一日一夜，或

<sup>1</sup> kyi D : kyis Q

<sup>2</sup> ga la ba D : ga la Q

<sup>3</sup> srid D : sid Q

<sup>4</sup> myos skyed btung dang *em.* [m.c.; cf. myos skyed in D] : myos pa skyed btung dang Q : myos skyed D

<sup>a</sup> Tib: “that worshipping deed (*mchod pa'i las*)”.

mālāvarṇakanṛtya<sup>1</sup>gītalalitāc<sup>2</sup> chayyāsanād<sup>3</sup> ucchritād<sup>4</sup>  
 adyāhaṃ virataḥ karomy arhatāṃ<sup>a</sup> vṛttaṃ guṇair aṣṭabhiḥ  
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<sup>a</sup> [arahatāṃ? otherwise the pada is one syllable short. arhatāṃ does not scan; ~ ~ ~ is expected (cf. BHSG §3.100 'Epenthetic words', ex. arahāṃ MV i.247,12)]

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<sup>1</sup> °nṛt<y>a° *em.* [m.c.] : °nṛta° Ms.

<sup>2</sup> °lalitāc *em.* : °lalitāt° Ms.

<sup>3</sup> chayyāsanād *em.* : śayyāsanāt° Ms.

<sup>4</sup> ucchritād *em.* : ūcchritād Ms.

復長時<sup>a</sup>從師受持，獲果如是。爾時長爪梵志既於佛所聞說八支日夜淨戒，由先遠離鄙惡業故，便能獲得勝妙莊嚴，深心信受，歡喜踊躍，即於佛前捨高慢心，投杖于地，合掌恭敬，禮佛雙足，白言：世尊，我今始知善惡之業感報不虛，我從今日乃至盡形，歸依佛陀兩足中尊，乃至盡形，歸依達磨離欲<sup>β</sup>中尊，乃至盡形，歸依僧伽諸眾中尊，我受八支近住淨戒，始從今時，乃至明旦日出已來於其中間。

不害一切命 不盜他財物 不婬不妄語 飲酒放逸處  
花莊及歌舞 高大非時食 我今悉遠離 受持淨八支  
第二第三亦如是說

**S8** <sup>a</sup>Then the ascetic wanderer Dīrghanakha threw down his stick with water-jar<sup>b</sup> and<sup>c</sup> said this to the Blessed

<sup>α</sup> 時 Kr : om. FMSY

<sup>β</sup> 達磨離欲 Kr : 達摩離染 FMSY

<sup>a</sup> C adds a short paragraph and differs in the beginning as follows: “Then having seen the unfailingness of cause and result as expounded by the Blessed One, the Brahmin said: ‘Gautama, what is the name of this virtue, and how is it kept in remembrance (受持, \**dhāraṇa*)? The Blessed One replied: ‘It is called the pure precept (淨戒) with the eight constituents. If one undertakes this from a teacher in one day and night, or a longer period, its result would be like this.’ Then the wanderer Dīrghanakha heard from the Blessed One of the one-day-and-night pure precept with the eight constituents (vows), that would gain splendid magnificence by way of abandoning malignant transgressive deeds (\**kudusṭakarma*). He had absolute confidence and faith. Rejoicing and pleased, he abandoned his self-conceit and threw down his stick to the ground. Folding his hands in devotion, he bowed down with his head to the feet of the Blessed One and said: Lord! I now know the unfailingness of results from good and evil deeds. ...”

<sup>b</sup> Cf. SWTF s.v., also Hinüber 1992: 51f., ‘Asketen und ihr *tridaṇḍa* mit *kamaṇḍalu*/*kuṇḍikā*’; also Balbir 2000: esp.17, fn.1 for detailed references. *Daṇḍakamaṇḍalu*, n. sg. acc., seems to be one collective thing; cf. §1 *daṇḍam avaṣṭabhya*; T, C and §1 do not mention *kamaṇḍalu*, ‘water-jar’.

<sup>c</sup> T, like C, adds: ‘bowed his head to the Blessed One’s feet, folded his

§9<sup>α</sup> bhagavān āha — sādhu sādhu<sup>1</sup> mahābrāhmaṇa, etad eva karaṇīyam. atha khalu dīrghanakhaparivrājako mahābrāhmaṇaḥ<sup>2</sup> sā ca sarvāvatī parṣat sadevamānuṣāsura-gandharvaś ca loko bhagavato bhāṣitam<sup>3</sup> abhyanandann iti.

Dīrghanakhapariṣcchāsūtram<sup>4</sup> ekādaśamaṃ samāptam.

<sup>1</sup> sā{dhabha}dhu Ms.

<sup>2</sup> ma{ho}hābrāhmaṇ{o}aḥ Ms.

<sup>3</sup> bhāṣit{ā}am Ms.

<sup>4</sup> °pari{vrā}ṣcchāsūtram Ms.

<sup>α</sup> bhaga<sub>(23b3)</sub>vān āha || sādhu sā{dhabha}dhu mahā◉brāhmaṇa etad eva karaṇīyam | atha kha◉lu dīrghanakhaparivrājako ma<sub>(4)</sub>{ho}hābrāhmaṇ{o}aḥ sā ca sarvāva◉tī parṣat<sup>0</sup> sadevamānuṣāsura-gandharva◉ś ca loko bhagavato bhāṣit{ā}a<sub>(5)</sub>m abhyanandann iti ||×××|| dīrgha◉nakhapari{vrā}ṣcchāsūtram ekādaśa◉maṃ samāptam ||×××||

(Tibetan marginal note below line 8:) <sen rings kyis zhus pa'i mdo ste bcu cig pa rdzogs so |>

One: “Here I take refuge in the Excellent One, in the dharma, and in the order. Also, Lord, embracing this occasion, I shall observe fasting<sup>a</sup> with the eightfold noble precepts as long as I live.

From killing all beings, from confiscating others’ property, likewise from unchasteness,  
from disaccordance with one’s words, from lying,  
from drinking that leads to intoxication, from eating at the wrong time,  
from strings of garlands or cosmetics, or from dancing, singing, and playing, [and] from lofty beds and seats,  
now I shall abstain and live this mode of life of the worthy ones which is endowed with the eight virtues.”<sup>b</sup>

§9 bcom ldan ’das kyis bka’ stsal pa | bram ze chen po khyod de ltar byed pa legs so legs so || bcom ldan <sup>(300a3)</sup>’das kyis de skad ces bka’ stsal nas | dge slong de dag dang | lha

hands in devotion to the Blessed One, (and) ...’

<sup>a</sup> For the terms and concept of *uposatha*, *upavasatha*, *upoṣadha*, *poṣadha*, see Lévi 1912; Przyluski 1936; MPPU II 835 f.; SVPPS liv-lv; Sasaki 1987 and 1989 (p.189-190) (about *uposatha* has two meanings).

<sup>b</sup> T adds afterwards: “Likewise (he said this) the second and the third times. Through undertaking the observance of moral conduct of fasting (*gso sbyong*, *\*poṣadha*), I would decorate my mind (*sems kyi rgyan*, *\*cittālaṅkāra*), purify my mind (*sems kyi yo byad*, *\*cittapariṣkāra*), and acquire the requisite for attaining enlightenment (*byang chub kyi tshogs*, *\*bodhisambhāra*), and abide by the supreme bliss of the *nirvāṇa* and the understanding of the one who is omniscient in the ultimate truth. (For the expression here, cf. the similarity but in the context of giving (*dāna*) in AKBh(P) 270,23-24: *cittālaṅkāraṁ dānaṁ cittapariṣkāraṁ yogasambhāraṁ uttamārthasya prāptaye dānaṁ dadāti*.)

C only adds: “Likewise he said this the second and the third times.”





dang | mi dang | lha ma yin dang | dri zar bcas pa'i 'jig rten  
yi rangs te | bcom ldan 'das kyis gsungs ba la mngon par  
bstod do ||

<sup>1</sup>kun du rgyu sen rings kyis zhus pa'i mdo rdzogs s.ho || ㊀

304a3-5)

**§9** (968c17-19) 佛告婆羅門：善哉善哉，如是應作，如是應持。  
爾時世尊說是法已，時婆羅門及苾芻眾，諸人天等，皆大歡  
喜，信受奉行。

長爪梵志請問經

**§9** The Blessed One said: “Good! Good! Great Brahmin! This is exactly what you should do. Then the great brahmin ascetic wanderer Dīrghanakha,<sup>a</sup> the whole audience<sup>b</sup> and the world together with gods, humans, *asuras* and *gandharvas* were pleased<sup>c</sup> by what the Blessed One said.

The eleventh sūtra, “the Inquiry of Dīrghanakha”, is complete.

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<sup>1</sup> 'phags pa adds Q

<sup>a</sup> T does not have Dīrghanakha.

<sup>b</sup> The beginning of the text (§1) does not mention any audience. C and T: “the monks”.

<sup>c</sup> T adds: *yi rangs te*, ‘transported with joy’, \**āttamana*.



## **12. Caturdharmikanāmahāyānasūtra**

### Primary Sources

- Dh<sup>1</sup>      Āryacaturdharmanirdeśasūtram (pāpaśodha-  
nopāyabhūtaṃ catuḥpratipakṣabalanirdeśasū-  
tram) = Samten & Pandey 2003. *Dhih* 35 (2003):  
45-52.
- D        Āryacaturdharmanirdeśanāmahāyānasūtra.  
Tibetan Derge edition, translated by Surendra-  
bodhi and Ye shes sde: *'Phags pa chos bzhi bstan  
pa zhes bya ba theg pa chen po'i mdo*. D 249,  
vol.66, za, 59a5-59b7.
- Ms       Caturdharmikasūtra. The twelfth sūtra in this  
Potala Sanskrit manuscript collection, 23b5-  
24b6.
- Q        Āryacaturdharmanirdeśanāmahāyānasūtra.  
Tibetan Peking edition, translated by Suren-  
drabodhi and Ye shes sde: *'Phags pa chos bzhi  
bstan pa zhes bya ba theg pa chen po'i mdo*. Q 915,  
vol.36, zhu, 63a7-64a2.

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<sup>1</sup> No information is given about this transliteration published in *Dhih*. After personal correspondance with the editor, it is confirmed that this is a transliteration from a private collection. The editor kindly took the photos for me. It is a great pity that these photos were badly out-of-focus and I was unable to proof-read the published transliteration. No measurement of the manuscript was given though requested.

## **Critical Edition**

## 12. Caturdharmikanāmahāyānasūtra

§1<sup>a</sup> evaṃ mayā śrutam. ekasmin samaye bhagavāṃs<sup>1</sup> trāyastrimśeṣu deveṣu viharati sma sudharmāyāṃ devasabhāyāṃ mahatā bhikṣusaṃghena sārddham ardhatrayo-daśabhir bhikṣuśatair anekaiś ca bodhisattvair mahāsattvair maitreyamañjuśrīpūrvamgamaiḥ<sup>2</sup>. atha khalu bhagavān maitreyaṃ bodhisattvaṃ mahāsattvaṃ āmantrayate sma.<sup>a</sup>

<sup>a</sup> **Dh 48,4-9:** bhāratīyabhāṣāyāṃ āryacaturdharmanirdeśaṃ nāma mahāyānasutram  
namaḥ sarvabuddhabodhisattvebhyaḥ  
evaṃ mayā śrutam. ekasmin samaye bhagavān buddhaḥ trāyastrimśadeveṣu sudharmādevasabhāyāṃ sārddham pañcānāṃ bhikṣuśatānāṃ mahāsaṃghena, sambahulaiḥ maitreyamañjuśrīyādibodhisattvair mahāsattvair viharati sma. tasmin samaye bhagavān buddhaḥ bodhisattvaṃ mahāsattvaṃ maitreyaṃ uddiśyopadiṣṭavān —

<sup>1</sup> bhagavāṃs *em.* : bhagavān<sup>o</sup> Ms.

<sup>2</sup> °pūrvamgamaiḥ *em.* : °pūrvamgamaiḥ Ms.

<sup>a</sup> evaṃ mayā <sup>(23b6)</sup>śrutam ekasmi×||××||n<sup>o</sup> sa©maye bhagavān<sup>o</sup> trāyastrimśeṣu deve©ṣu viharati×||××|| sma | su<sup>(7)</sup>dharmmāyāṃ devasabhāyāṃ mahatā bhikṣusaṃghena sārddham arddhatrayodaśabhir bhikṣuśatair anekaiś ca bodhisattvair mahāsattvair maitreyama<sup>(8)</sup>ñjuśrīpūrvamgamaiḥ | atha khalu bhagavān<sup>o</sup> maitreyaṃ bodhisattvaṃ mahāsattvaṃ āmantrayate sma ||

(59a5) **rgya gar skad du | ā rya tsa tur dha rma nir de sha<sup>1</sup>**  
**nā ma ma hā yā na sū tra |**

**bod skad du | (6) 'phags pa chos bzhi bstan pa zhes bya ba**  
**theg pa chen po'i mdo |**

sangs rgyas dang byang chub sems dpa' thams cad la  
 phyag 'tshal lo |

**§1** 'di skad bdag gis thos pa dus gcig na | bcom ldan 'das  
 sum cu rtsa gsum lha'i nang na lha'i 'dun sa chos bzang na  
 dge slong lnga brgya tham (7)pa'i dge slong gi dge 'dun  
 chen po dang | byams pa dang | 'jam dpal la sogs pa byang  
 chub sems dpa' sems dpa' chen po rab tu mang po dang  
 thams cig<sup>2</sup> tu bzhugs te | de nas bcom ldan 'das kyis byang  
 chub sems dpa' sems dpa' chen po byams pa la bka' stsal  
 pa | (Q 63a7-b2)

### On the four practices<sup>a</sup>

**§1** Thus have I heard. At one time the Blessed One stay-  
 ed among the gods of the Thirty-three (heaven), in the Su-  
 dharmā, the meeting hall of the gods,<sup>b</sup> together with a

<sup>1</sup> sha Q : sha na D

<sup>2</sup> cig D : gcig Q

<sup>a</sup> For the group of texts bearing similar titles, similar structure, si-  
 milar or variant length to the *Caturdharmikasūtra*, see Volume II.

<sup>b</sup> *Sudharmā (nāma) devasabhā*: situated in the south-west of the Trā-  
 yastrimśa heaven (*sudharmā nāma devasabhā dakṣiṇapaścime digbhā-  
 ge*; AKBh(P) 169,3; MVibh 692a20-23). The reason the hall is called  
*sudharmā*: 何故名為善法堂？於此堂上思惟妙法，受清淨樂，故名善  
 法堂。(Shijijing, T (1)132b15-20).

For modern references, see AKBh(VP) III 163, fn.5. In addition, Pāli  
 Sv.ii.647 §1.2 (pp.647-650) has a section on the *Sudharmā* hall (call-  
 ed *Devasabhāvaṇṇanā* according to B<sup>e</sup>); also the Chinese Shijijing  
 131a3f., Vyāsa-pSū<sup>c</sup> 231b25f. and Lokapr-ABh<sup>c</sup> 183b3f. have detail-  
 ed descriptions. For Tibetan Lokapr-ABh, see L'Aide-mémoire I 34,  
 fn.4.

**Sudharmā hall and the gods' assembly**: MVibh 211c12-15: "the gods

**§2<sup>α</sup>** caturbhir maitreya dharmaiḥ<sup>1</sup> samanvāgato bodhisattvo mahāsattvaḥ kṛtopacitaṃ pāpam abhibhavati. katamais<sup>2</sup> caturbhiḥ? yad uta — vidūṣaṇāsamudācāreṇa prati-

<sup>a</sup> **Dh 48,10-13:** caturbhir maitreya ! dharmaiḥ samanvāgato bodhisattvo mahāsattvaḥ kṛtopacitaṃ pāpam abhibhavati | katamais caturbhiḥ? yaduta vidūṣaṇāsamudācāreṇa, pratipakṣasamudācāreṇa, pratyāpattibalena, āśrayabalena ca | tatra vidūṣaṇāsamudācāro 'kuśalaṃ karmādhyācarati, tatraiva tatraiva ca vipratīṣārābahulo bhavati |

Caturdharmakasūtra *quoted in Śikṣ(V) 89,28-31* (Pāpaśodhanam): caturbhir maitreya dharmaiḥ samanvāgato bodhisattvo mahāsattvaḥ kṛtopacitaṃ pāpam abhibhavati | katamais caturbhiḥ? yad uta vidūṣaṇāsamudācāreṇa, pratipakṣasamudācāreṇa, pratyāpattibalena āśrayabalena ca | tatra vidūṣaṇāsamudācāro 'kuśalaṃ karmādhyācarati, tatraiva tatraiva ca vipratīṣārābahulo bhavati |

Caturdharmakasūtra *quoted in Bca-p(P) 153,1-6:* tatra pāpaśodhanam caturdharmakasūtre deśitam | **caturbhir maitreya dharmaiḥ samanvāgato bodhisattvo mahāsattvaḥ kṛtopacitaṃ pāpam abhibhavati | katamais caturbhiḥ? yad uta vidūṣaṇāsamudācāreṇa | pratipakṣasamudācāreṇa | pratyāpattibalena | āśrayabalena ca || tatra vidūṣaṇāsamudācārah | akuśalaṃ karma kṛtvā vipratīṣārārūpāt savigarhaṇā pāpadeśanā | tadanuṣṭhānam tatsamudācārah |** [*I put the original text in bold font. cf. Bca-p(P) 153, fn.2: "... In our Ms. glosses are mixed up with the text."*]

**Tj<sup>p</sup> 184b6-7:** ji skad du | byams pa chos bzhi dang ldan pa'i byang chub sems dpa' sems dpa' chen pos ni sdig pa byas shing bsags pa yang zil gyis gnon par 'gyur te | bzhi gang zhe na | 'di lta ste | rnam par sun 'byid pa (7)kun du spyod pa ni | mi dge ba'i las gang byas pa de la 'gyod pa rab tu med pa yin no | [*cf. P vol.96,201a6-8*]

<sup>1</sup> dharmai-<h> *em.* : dharmmai Ms.

<sup>2</sup> katamai-<ś> *em.* : katamai Ms.

<sup>α</sup> caturbhir mmaitreya dharmmai samanvāgato bo<sub>(24a)</sub>dhisatto mahāsattvaḥ kṛtopacitaṃ | pāpam abhibhavati | katamai caturbhiḥ | yad uta | vidūṣaṇāsamudācāreṇa | <pratipakṣasamudācāreṇa> | pratyāpattibalena | <2>āśrayabalena ca | tatra vidūṣaṇāsamudācāra katama{ta}ḥ | akusalaṇ ca karmmadhya{visa}carati | tatra ca vipratīṣāra{m}bahulo bhavati | <24a3>ayam ucyate vidūṣaṇāsamudācārah |



great gathering of one thousand two hundred and fifty monks,<sup>a</sup> and with many Bodhisattvas, the great beings, headed by Maitreya and Mañjuśrī. Then the Blessed One taught the Bodhisattva Maitreya, the great being —

**§2** <sup>(59b)</sup>byams pa byang chub sems dpa' sems dpa' chen  
po chos bzhi dang ldan na sdig pa byas shing bsags pa zil  
gyis non par 'gyur ro | bzhi gang zhe na | 'di lta ste | rnam  
par sun 'byin pa kun tu spyod pa dang | gnyen<sup>1</sup> po kun tu  
spyod pa dang | sor chud par byed pa'i <sup>(2)</sup>stobs dang | rten  
gyi stobs so |

(1) de la rnam par sun 'byin pa kun tu spyod pa ni mi dge  
ba'i las spyad na de la 'gyod pa mang ba yin no | <sup>(Q 63b2-4)</sup>

**§2** Maitreya! A Bodhisattva, a great being, possessing four practices, overcomes the transgressions he has performed and amassed. With which four (practices)? These are — with the practice of (self)-reproach, with the practice of the opposite, with the power of conversion, and with the power of refuge.<sup>b</sup>

<sup>1</sup> gnyen D : gnyan Q

assemble at the Sudharmā Hall to judge/determine the right and wrong [deeds] in the world in the dark(half) and white(half) of the month, often on the 8th, 14th and 15th lunar days. When they determine those [deeds] that are right they will support them. When they judge those [deeds] are wrong they will condemn and blame them.” (謂彼諸天於白黑月，每常八日若十四日若十五日，集善法堂稱量世間善惡多少，復次三十三天常共同察造善惡者，見造善者便擁護之，見造惡者即共嫌毀。cf. *ibid.* 692a20-23) Cf. AKBh(P) 169,3-4: *sudharmā nāma devasabhā dakṣiṇapaścime digbhāge yasyāṃ niṣyadya devāḥ krtyākṛtyaṃ samarthayanti*. Their assembly is relevant to the fasting days, for fasting see *Dīrghanakḥapariprcchāsūtra* (Sūtra 11); On the gods supporting right deeds and the advantage in giving maṇḍala or sweeping clean, cf. *Maṇḍalakānuśaṃsāsūtra* (10, §2) and *Kūṭāgārasūtra* (2,§3).

<sup>a</sup> T reads ‘five hundred monks’; cf. Dh f.p.

<sup>b</sup> This main prose content of the *Caturdharmikasūtra* (§§2-4) is not

pakṣasamudācāreṇa<sup>1</sup> <sup>2</sup>pratyāpattibalenāśrayabalena<sup>3</sup> ca.

(1) tatra vidūṣaṇāsamudācāraḥ<sup>4</sup> katamaḥ<sup>5</sup>. akusalaṃ<sup>6</sup> ca karmādhyācarati<sup>7</sup>, tatra ca vipratīśārabahulo<sup>8</sup> bhavati. ayam ucyate vidūṣaṇāsamudācāraḥ.

§3<sup>aa</sup> (2) tatra pratipakṣasamudācāraḥ katamaḥ. kṛtvāpy

<sup>a</sup> **Dh 48,13-16:** tatra pratipakṣasamudācāraḥ kṛtvā'py akuśalaṃ karma kuśale karmaṇy atyarthābhiyogaṃ gataḥ | pratyāpattibalaṃ saṃvarasamādānādakaraṇasaṃvaralābhaḥ | tatrāśrayabalaṃ buddhadharmasaṃghaśaraṇagamanam anutsṛṣṭabodhicittatā ca | subalavatsaṃniśrayeṇa na śakyate pāpenābhibhavitum |

Caturdharmakasūtra quoted in **Śikṣ(V) 89,31-90,2** (Pāpaśodhanaṃ): tatra pratipakṣasamudācāraḥ kṛtvāpy akuśalaṃ karma kuśale karmaṇy atyarthābhiyogaṃ gataḥ || pratyāpattibalaṃ saṃvarasamādānād akaraṇasaṃvaralābhaḥ || tatrāśrayabalaṃ buddhadharmasaṃghaśaraṇagamanam anutsṛṣṭabodhicittatā ca | subalavatsaṃniśrayeṇa na śakyate pāpenābhibhavitum |

Caturdharmakasūtra quoted in **Bca-p(P) 153,6-11:** **tatra pratipakṣasamudācāraḥ** | akuśalapratipakṣaḥ kuśalam | tatsamudācāraḥ | **kṛtvāpy akuśalaṃ karma kuśale karmaṇy atyartham abhiyogaḥ** | **tatra pratyāpattibalaṃ** | **saṃvara[samādānād akaraṇasaṃvara]lābhaḥ** | **tatrāśrayabalaṃ** | **buddhadharmasaṃghaśaraṇagamanam** | **anutsṛṣṭabodhicittatā ca** | **sa balavatsaṃniśrayeṇa na śakyate pāpe-**

<sup>1</sup> <pratipakṣasamudācāreṇa> Ms.

<sup>2</sup> pratyāpat<t>i° em. : pratyāpati° Ms.

<sup>3</sup> °balenā° em. : °balena ā° Ms.

<sup>4</sup> °samudācāra<ḥ> em. : °samudācāra Ms.

<sup>5</sup> katama{ta}ḥ Ms.

<sup>6</sup> akusalaṃ em. : akusalañ Ms.

<sup>7</sup> °ādhyācarati em. : °adhya{visa}carati Ms.

<sup>8</sup> vipratīśāra{ṃ}bahulo Ms.

<sup>aa</sup> tatra pratipakṣasamudācā©raḥ | katamaḥ | kṛtvāpy akuśa<sub>(24a4)</sub>laṃ karmma kuśale karmmaṇi atyartha©m abhiyogaḥ | ayam ucyate prati©pakṣasamudācāraḥ | tatra pratyā<sub>(6)</sub>pattibalaṃ katamat° | saṃvarasamā©dānāt° | akaraṇasaṃvaralābhaḥ | © idam pratyāpattibalaṃ | tatrā<sub>(6)</sub>śrayabalaṃ katamat° | buddhadharmma-saṃgha©śaraṇagamanam | anutsṛṣṭabodhici©ttatā ca | idam āśrayabalaṃ sa <sub>(7)</sub>balavatsaniśrayeṇa na śakyate pāpenābhibhavitum |

(1) Among these, what is the practice of (self) reproach?<sup>a</sup> He performs an unwholesome deed and is abundantly repentant of that very (deed). This is said to be the practice of (self)-reproach.<sup>b</sup>

**§3** (2) de la gnyen po kun tu spyod<sup>1</sup> pa ni mi<sup>2</sup> dge ba'i las byas nas kyang dge ba'i las la shin tu brtson pa'o |

(3) de la sor chud par byed pa'i stobs <sup>(59b3)</sup>ni sdom pa

<sup>1</sup> spyod D : spyad Q

<sup>2</sup> ni mi D : na ma Q

only frequently quoted as seen on f.p., but is also popular in Buddhist practice (cf. Wangchuk 2007: 355f.), important in Buddhist ethics (Clayton 2006: 51f.) and well expounded in Buddhist commentarial works. This is known as “the four powers” in the Tibetan tradition (*stobs bzhi*; *bala*) though only the last two items have *bala* in their expression. *sGam-po-pa* illustrates each with one story, to wit, Nanda, Aṅgulimāla, Ajātaśatru and Udayana. The emphasis or the importance of these four practices lies in the assertion that “... *Caturdharmakasūtra* has been cited to make the Mahāyāna case that even the most serious misdeeds can be neutralised.” (Wangchuk *ibid.* p.356).

This sūtra is well expounded in Śikṣ chapter VIII, *Pāpaśodhanam*. Actually this *Pāpaśodhanam* chapter is organised and expounded in keeping with the *Caturdharmikasūtra* — Apart from the introduction (Śikṣ(V) 89,1-27), the remaining content first cites this sūtra (§§2-4) (= Śikṣ(V) 89,28- 90,3), then explains or cites other sources to illustrate how to practise each of the four practices (Śikṣ(V)90,4 onward until the end). The corresponding passage will be noted accordingly. Therefore the *Caturdharmikasūtra* plays an important role in Śikṣ.

<sup>a</sup> For ‘how’ to practise this *vidūṣaṇāsamudācāra*, Śikṣ(V) 90,4-95,27 explains and quotes the *Suvarṇaprabhāsaśottamasūtra* and the other sources to answer: *tatra katham vidūṣaṇāsamudācāro bhāvayitavyaḥ | yathā suvarṇaprabhāsaśottamasūtre 'bhihitam || samanvāharantu mām buddhāḥ kṛpākāruṇyacetasāḥ | ... 95,27: ukto vidūṣaṇāsamudācārah |* For this *Suvarṇaprabhāsaśottamasūtra* quotation and its different versions, see Yuyama 2004: 5f.

<sup>b</sup> T, Dh and Śikṣ(V) do not have this concluding sentence.

akuśalaṃ karma kuśale karmaṇy atyartham abhiyogaḥ.  
ayam ucyate<sup>1</sup> pratipakṣasamudācāraḥ.

(3) tatra pratyāpattibalaṃ katamat. saṃvarasamādānād<sup>2</sup>  
akaraṇasaṃvaralābhaḥ. idam pratyāpattibalam.

(4) tatrāśrayabalaṃ katamat. buddhadharmasaṃghaśara-  
ṇagamanam anutsr̥ṣṭabodhicittatā ca. idam āśrayabalam.  
sa balavatsaṃniśrayeṇa<sup>3</sup> na śakyate pāpenābhibhavitum.

#### nābhibhavitum |

TJ<sup>p</sup> 184b7-185a1: gnyen po kun du spyod pa ni mi dge ba'i las gang  
byas pa de dag ches shin tu mang ba'i dge ba'i las la sbyor ba'o |  
phyir mi ldog pa'i stobs ni sdom pa blangs pas mi byed pa'i sdom  
pa thob pa'o | rten gyi <sup>(185a)</sup>stobs kyis ni sangs rgyas dang | chos  
dang | dge 'dun la skyabs su 'gro zhing byang chub kyi sems mi  
'dor ba ste | [cf. P vol.96,201a8-b1]

<sup>1</sup> ucya{ve}te Ms.

<sup>2</sup> °samādānād *em.* : °samādānāt<sup>0</sup> Ms.

<sup>3</sup> °sa<ṃ>niśrayeṇa *em.* : °saniśrayeṇa Ms.

yang dag par blangs pas mi byed<sup>1</sup> pa'i sdom pa thob pa'o |

(4) de la rten gyi stobs ni sangs rgyas dang | chos dang | dge 'dun la skyabs su 'gro ba dang | byang chub kyi sems mi gtong ba ste | de stobs dang ldan pa la rten pas sdig pas zil gyis gnön par mi nus so || (Q 63b4-5)

§3 (2) <sup>a</sup>Among these what is the practice of the opposite? <sup>b</sup>Though having performed an unwholesome deed, he [undertakes] efforts excessively towards wholesome [deeds]. This is said to be the practice of the opposite.<sup>c</sup>

(3) <sup>d</sup>Among these what is the power of conversion? Through undertaking observances<sup>e</sup> he achieves the observances not to act [former transgressions]<sup>f</sup>. This is the pow-

<sup>1</sup> byed Q : phyed D

<sup>a</sup> A corresponding explanation or giving of relevant sources on *pratipakṣasamudācāra* can be found in Śikṣ(V) 95,27-98,8: *pratipakṣasamudācāra ucyate | tatra gambhīrasūtrāntapariyāyāt pāpakṣayo bhavati || ... 98,8: uktaḥ saṃkṣepāt pratipakṣasamudācārāḥ ||*

<sup>b</sup> Cf. AAĀ(W) 400,17-19: *yasmān mahānārakakāyapramāṇaṃ śrutvā duḥkhamahattvaṃ pratipadya mahābhayena sahasā pratipakṣasamudācārādivirodhenoṣṇarudhirāgamanādayaḥ syus tasmān nā-khyāyata iti samudāyārthaḥ.*

<sup>c</sup> T, Śikṣ(V) and Bca-p(P) do not have the concluding sentence.

<sup>d</sup> Cf. Śikṣ(V) 98,8-23 on *pratyāpattibalam*.

<sup>e</sup> *Samādānaśamvara*, see the definition in Pāli As.103 *samādānavirati*, mentioned in AKBh(VP) IV 49, fn.3 on AKBh chap.IV, v.17a f. ("... refers to the *virati* obtained through the *Prātimokṣa*" AKBh(VP)<sup>E</sup> II 716, fn.74), together with its distinction with *dharmatāpratilambhikaśīla*, "... this is the discipline acquired through the fact of the possession of a *Dhyāna*" (AKBh(VP)<sup>E</sup> *ibid.*), and *samucchedavirati*, "discipline acquired ... by entry into the path" (AKBh(VP)<sup>E</sup> *ibid.*).

<sup>f</sup> *Akaraṇaśamvara*. AKBh(P) chap.IV 218,1: *akriyāniyamo hy akaraṇaśamvaraḥ*. AKV II 379,9-12: *akriyāniyamo hy akaraṇaśamvara iti akriyāyām akaraṇe niyama ekāmtatā akriyāniyamaḥ. so 'karaṇaśamvaraḥ. akaraṇalakṣaṇaḥ śamvaraḥ. na samādānikasamvara ity arthaḥ. sa ca sautrāntikanayenāvasthāviśeṣa eva. vaibhāṣikanayena tu śīlāṅgam avi-jñaptir iti.* Cf. also de Jong 1998: 101, VIII.10 (*Jñānasiddhi*):

VIII. 10 *samutpannāni pāpāni sarvāṇy api sa tattvavit |*

**§4<sup>aa</sup>** ebhiś caturbhir dharmaiḥ samanvāgato bodhisattvo mahāsattvaḥ kṛtopacitaṃ pāpam abhibhavati. etac ca sūtram bodhisattvena satataṃ paṭhitavyaṃ dhārayitavyaṃ vācayitavyaṃ svādhyātavyaṃ<sup>1</sup> cintayitavyaṃ<sup>2</sup> manasikartavyaṃ. akuśale<sup>3</sup> karmaṇy aprayuktaṃ<sup>4</sup> bhavitavyaṃ, tatas tataś caritaṃ na phaladāna<sup>5</sup> samartham<sup>6</sup> bhavati.<sup>b</sup>

<sup>a</sup> **Dh 48,16-19:** ebhir maitreya ! caturbhir dharmaiḥ samanvāgato bodhisattvo mahāsattvaḥ kṛtopacitaṃ pāpam abhibhavatīti || bodhisattvair mahāsattvaiḥ sūtram idaṃ sadā paṭhanīyaṃ (vācayitavyaṃ) svādhyāyitavyaṃ cintayitavyaṃ subahulaṃ bhāvayitavyaṃ ca | anena duścāritāni phalaṃ nābhinirvartīṣyante | Caturdharmakasūtra *quoted in Śikṣ(v) 90,3:* ebhir maitreyaḥ caturbhir dharmaiḥ samanvāgato bodhisattvo mahāsattvaḥ kṛtopacitaṃ pāpam abhibhavatīti ||

Caturdharmakasūtra *quoted in Bca-p(P) 153,11-13:* ebhir maitreya caturbhir dharmaiḥ samanvāgato bodhisattvo mahāsattvaḥ kṛtopacitaṃ pāpam abhibhavatīti ||

*Cf. TJ<sup>p</sup> 185a1-2:* chos bzhi po 'di rnams dang ldan pa'i byang chub sems dpas ni sdig pa lhag ma ma lus par bral bar 'gyur zhing 'bras bu 'byung bar mi <sup>(2)</sup>'byur ro zhes gsungs so |

<sup>b</sup> *Cf. the expression Bca-p(P) 19,7-8:* kadalī yathā phalam ekavāraṃ dattvā na punaḥ phalati | tathā bodhicittād anyad api kuśalaṃ sarvam eva | kiṃcid eva | vipāke paripakve na punaḥ phaladāna-samartham bhavati |

<sup>1</sup> <sv>ādhyātavyaṃ *em.* [*cf.* BHSG §28.54: *stem* svādhyā; *cf.* Dh] : ādhyātavyaṃ Ms.

<sup>2</sup> cintayita{..}vyaṃ Ms.

<sup>3</sup> akuśale *em.* : akuśalaṃ Ms.

<sup>4</sup> aprayuktaṃ *em.* : aprayukte Ms.

<sup>5</sup> °dā{haṃ}na° Ms.

<sup>6</sup> °samartham *em.* [*cf.* T nus par] : °samatvaṃ Ms.

<sup>a</sup> ebhiś caturbhir ddharmmaiḥ samanvāgato bodhisattvo mahāsattvaḥ kṛtopaci<sup>(a)</sup>taṃ pāpam abhibhavati | etac ca sūtram bodhisattvena satataṃ paṭhitavyaṃ | dhārayitavyaṃ | vācayitavyaṃ | ādhyātavyaṃ cintayita<sup>(24b)</sup>{..}vyaṃ manasikartavyaṃ akuśalaṃ karmaṇy aprayukte bhavitavyaṃ tatas tataś caritaṃ na phaladā-  
{haṃ}nasamatvaṃ bhavati ||

er of conversion.<sup>a</sup>

(4)<sup>b</sup> Among these what is the power of refuge? Taking refuge in the Buddha, the *dharma* and the order, and the state that the thought of enlightenment is not abandoned. This is the power of refuge.<sup>c</sup> Through the support of something so powerful he cannot be overcome by transgression.

**§4** <sup>(59b4)</sup> byams pa byang chub sems dpa' sems dpa' chen po chos bzhi po de dag dang ldan na sdig pa byas shing bsags pa zil gyis non par 'gyur ro | byang chub sems dpa' sems dpa' chen pos mdo 'di rtag tu bklag<sup>1</sup> par bya'o | kha ton du bya'o | bsam par bya'o | bsgo<sup>2</sup> par <sup>(s)</sup>bya'o | mang du bya'o | des na nyes par spyad pa 'bras bu 'byin mi nus par 'gyur ro | <sub>(Q 63b5-7)</sub>

**§4** Possessing these four practices a Bodhisattva, a great being, overcomes the transgressions performed and amassed.<sup>d</sup> Moreover, a Bodhisattva should frequently read this sūtra, remember, recite, study, think of and concentrate on this sūtra. He should be dissociated from an unwholesome deed.<sup>e</sup> From this and that [effort], what has

<sup>1</sup> bklag D : klag Q

<sup>2</sup> bsgo D : bsgos Q

*pratideśya samādadhet karaṇe samvaram punaḥ ||*

He gave the variant readings: "... Ba *samādadhyād akarasaṃvaram*. Read *jagaddhitāḥ* and *samādadhyād akarasaṃvaram*."

<sup>a</sup> T, Śikṣ(V) and Bca-p(P) do not have this sentence.

<sup>b</sup> See further explanation/sources in Śikṣ(V): 98,23 until the end p. 99, 13.

<sup>c</sup> Only Ms has this sentence: *idam āśrayabalam*. The others omit it.

<sup>d</sup> Cf. Tj<sup>p</sup> on f.p.: *sdig pa lhag ma ma lus par bral bar 'gyur zhing 'bras bu 'byung bar mi 'byur ro*, "The remaining transgressions will be entirely eradicated and will not come to [their] result."

<sup>e</sup> T does not have this sentence.

§5<sup>a</sup> idam avocad bhagavān. idam ukhvā sugato hy athāparam etad uvāca śāstā —

<sup>a</sup>kṛtvābudho 'lpam api pāpam adhaḥ prayāti  
kṛtvā budho mahad api prajahāty anarthān |  
majjaty<sup>1</sup> ayo 'lpam api vāriṇi saṃhatam<sup>2</sup> hi  
pātrīkṛtam mahad api plavate tad eva ||<sup>b</sup>

<sup>a</sup> Dh does not have this passage.

AKBh(P) p.356,29-357,4 (Chapter VI) (*quoted verbatim*): āha cātra,  
kṛtvā budho 'lpam api pāpam adhaḥ prayāti  
kṛtvā budho mahad api prajahāty anartham  
majjany adho 'lpam api vāriṇi saṃhatam hi  
pātrīkṛtam mahad api plavate tad eva iti.  
*Cf. the comment of Pāsādika 1989: [424] (p.107).*

*Cf. also AKV II 554,25-555,18:*

*kṛtvā 'budho 'lpam apīti sarvam. abudho 'lpam api pāpam kṛtvā adhaḥ  
prayāti apāyam. budhaḥ punar mahad api pāpam kṛtvā prajahāty an-  
artham apāyam.*

*tad arthadvayaṃ yathākramaṃ dṛṣṭāntadvayena sādhayati. loham  
alpam api saṃhatam piṇḍarūpāvasthitam udake majjaty asaṃ-  
skṛtatvāt.*

*tad eva punar loham pātrīkṛtam san mahaj jātam udake plavate tara-  
ti.*

<sup>b</sup> Vasantatilakā meter.

<sup>1</sup> maj<j>aty *em.* : majaty Ms.

<sup>2</sup> sa<m>hatam *em.* : sahatam Ms.

<sup>a</sup> idam avocad bhagavā<sup>(24b2)</sup>n idam ukhvā sugato hy athāparam etad  
uvāca śāstā || kṛtvā abudho 'lpam api pāpam adhaḥ prayāti | kṛtvā  
budho mahad api pra<sup>(3)</sup>jahāti anarthān<sup>o</sup> | majaty a◎yo 'lpam api  
vāriṇi sahatam hi pā◎trīkṛtam mahad api plavate tad eva ||



been done will not be able to yield results.<sup>a</sup>

§5 (T: *no parallel*)

§5 <sup>b</sup>This said the Blessed One. The Sugata having said so, then the teacher further said the following —

The ignorant man goes down even if he has only  
committed a trivial transgression;

The wise man avoids this unfortunate [result], even  
if a severe [transgression] has been committed.

<sup>c</sup>A lump of iron,<sup>d</sup> though small, sinks in water;  
the same (piece of iron) when fashioned into a ves-  
sel floats, although it is big.

<sup>a</sup> This last sentence in Dh f.p. varies with the reading in Ms. Besides, Dh does not have §5.

<sup>b</sup> T and Dh do not have this paragraph.  
AKBh f.p.: Honjō 1984 does not list this; Pāsādika 1989 f.p.: “Quelle unbekannt”.

<sup>c</sup> Cf. some other similar analogies see AKBh(VP) chap.VI, p.205, fn.3.

<sup>d</sup> AKV reads *loham* rather than *ayas*. AKBh(VP) *ibid.* restores *c pada* with the help of AKV as below:

*loham jale 'lpam api majjati piṇḍarūpaṃ.*

Still, we do not see *jale* in AKV, and *piṇḍarūpāvasthitam* seems to interpret *saṃhatam*.

**§6<sup>a</sup>** <sup>a</sup>idam avocad bhagavān. āttamanā maitreyo bodhisattvo mahāsattvas te ca bhikṣavas te ca bodhisattvāḥ śākrādayaś ca devaputrā bhagavato bhāṣitam abhyanandann<sup>1</sup> iti.

caturdharmikaṃ<sup>2</sup> nāma mahāyānasūtraṃ dvādaśamaṃ<sup>3</sup> samāptam.

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<sup>a</sup> Dh 48,19-22: evaṃ bhagavān upadiṣṭavān | bodhisattvena mahāsattvena maitreyaṇa taiś ca bhikṣubhiḥ bodhisattvaiḥ śākratvādi-devaputrāiḥ sarvasampannaparimaṇḍalena ca āptamanasā bhagavataḥ pravacanam abhinanditam |  
|| iti āryacaturdharmanirdeśaṃ nāma mahāyānasūtraṃ samāptam ||

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<sup>1</sup> abhyanandan<n> em. : abhyanandan Ms.

<sup>2</sup> caturddha{rmma}rmmikaṃ Ms.

<sup>3</sup> dvādaśa<ma>ṃ em. : dvādaśaṃ Ms.

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<sup>a</sup> <sup>(24b4)</sup>idam avocad bhagavān<sup>0</sup> ātta<sup>0</sup>manā maitreyo bodhisattvo mahā<sup>0</sup>sattvas te ca bhikṣavas te ca bodhisattvāḥ śākrādayaś ca devaputrā <sup>0</sup> bhagavato bhāṣitam abhyanandan i<sup>0</sup>ti ||\*|| caturddha{rmma}rmmikaṃ nā<sup>(6)</sup>ma mahāyānasūtraṃ dvādaśaṃ ||  
samāptam ||

(Tibetan marginal note below line 8) <chos bzhi pa zhes bya ba theg pa chen po'i mdo ste bcu gnyis pa rdzogs so |>

**§6** bcom ldan 'das kyis de skad ces bka' stsal nas |  
 byang chub sems dpa' sems dpa' chen po byams pa dang |  
 dge slong de dag dang | byang chub sems dpa'<sup>1</sup> de dag  
 dang <sup>(59b6)</sup>brgya byin la sogs pa'i lha'i bu rnams dang | thabs  
 cad dang ldan pa'i 'khor de dag yi rangs te | bcom ldan 'das  
 kyis gsungs pa la mngon par bstod do ||

'phags pa chos bzhi bstan pa zhes bya ba theg pa chen po'i  
 mdo rdzogs so || <sup>(Q 63b7-64a1)</sup>

**§6** The Blessed One said this. Transported with joy, Maitreya Bodhisattva, a great being, those monks and Bodhisattvas, and members of the gods<sup>a</sup>, Śakra and so forth,<sup>b</sup> rejoiced in what the Blessed One said.

The twelfth Mahāyānasūtra, called 'On the four practices', is complete.

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<sup>1</sup> dpa' D : dang Q

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<sup>a</sup> -*putra* in the latter part of a compound does not mean 'son' but indicating a 'member' of a class or group. For details see Sūtra 14, §1, v.2, fn.

<sup>b</sup> Tib adds: *thabs cad dang ldan pa'i 'khor de dag*, cf. Dh: *sarvasaṃpanna-parimaṇḍalena*.